The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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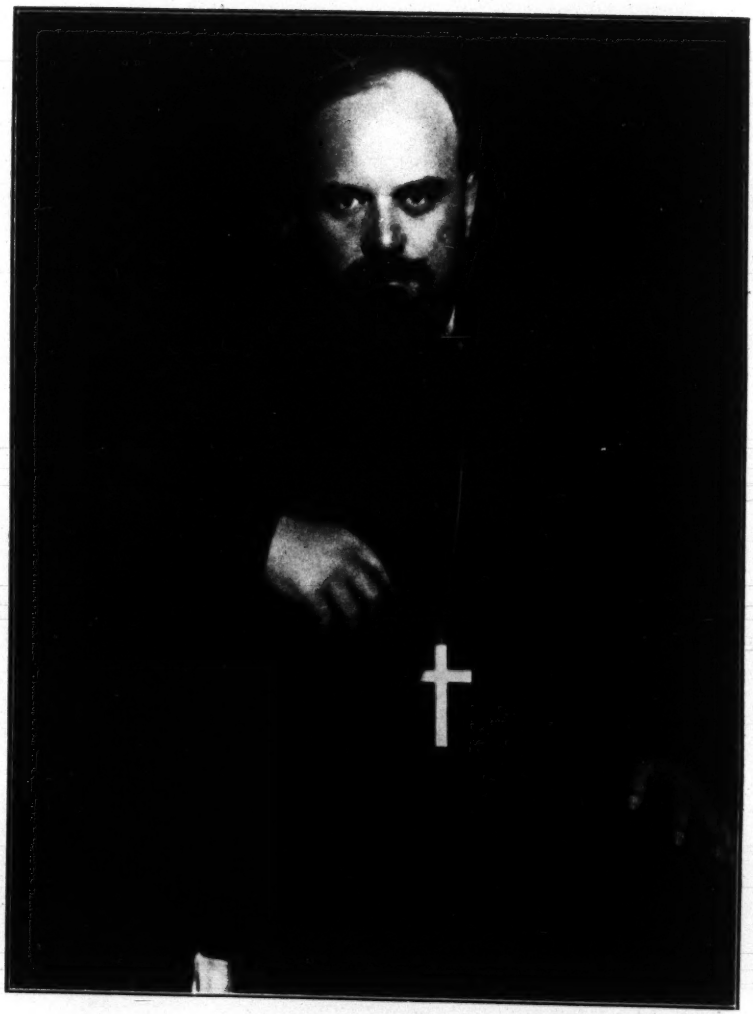


† Bishop Nicholas of Ochrida

WINTER, 1927.] [VOL. VIII. No 4

The Christian East

CHRONICLE AND CAUSERIE.

THE frontispiece of this issue of *The Christian East* is a new portrait of an old friend. When, about six months ago, the Bishop of Okhrida sent by the hand of Dr. Wigram, who had been his guest, a candle to be lit in his name in the Cathedral of St. Albans during the jubilee solemnities—" as a mark of his regard for the Church of England and his personal respect for the Archbishop of Canterbury "—it was little thought that this kindly gesture would be followed so soon by a personal visit. Indeed, it was only on the boat, hurrying back from America to his diocese, that Bishop Nikolai was persuaded to linger a few days in England. No Orthodox prelate is more revered in this country and none has a wider circle of friends who regard him with warm affection. His presence recalled the time when Fr. Nikolai Velimirovitch preached and lectured all over the country. In those dark war days when his own land was overwhelmed by disaster, and anxiety hung like a cloud over all, he never lost his hopeful serenity of soul and his words left a deep impression on the minds of thousands. Those were the days, too, when the Serbian Theological Students were educated for some years at Oxford under the care of the present Bishop of Truro and later of the Revd. R. M. French, and many who gave their interest and support to the enterprise were glad to hear again Bishop Nikolai's emphatic conviction that it was abundantly justified by its results, and to know that those men are now serving their Church and country well, either as priests or as University professors. Thus the Bishop of Okhrida's visit was the occasion of renewing friendships in many circles.

During his short stay in London, the Bishop was entertained to dinner at the Holborn Restaurant by the Nicæan Club. The Dean of Canterbury presided over a gathering of some thirty people, including the Bishops of Southwark and Gibraltar, Dr. Frodsham, Canon Lacey, Mr. Stephen Graham and,—the function will always be memorable to us because it was the last time he was with us—the late Dean of Salesbury, Dr. Burn. The Anglican and East-

ern Churches Association also organised a meeting at King's College, when the chair was taken by the Bishop of Woolwich. Despite the inevitable shortness of notice nearly one hundred and fifty people assembled to hear the Bishop's lecture on "The Possibilities of World Peace." The audience listened with deep attention as he traced the conflict of the Spirit of the Wolf and the Spirit of the Lamb in history and in the individual life, and insisted that war must be regarded as a sin and not merely as a disaster before world peace would be possible. The Bishop of Gloucester expressed the thanks of the meeting in a singularly happy speech of reminiscence of his own visit to Ochrida as the Bishop's guest.

Professor Arseniev has also visited this country recently, and he too lectured at King's College. He gave a course of three lectures in October on "The Orthodox Church and the Essence of Christianity." Dr. Arseniev now teaches in the University of Königsberg, but in the past has endured his share of Bolshevik tyranny and when he referred to the Soviet *régime* and its oppression of religion, it was evident that his judgments were based upon personal experience. The lectures were delivered in English and were full of interest. Those of his hearers who had already read Dr. Arseniev's writings were prepared for the emphasis he laid upon the fact of the Resurrection and the life and joy which spring from it as the centre of Orthodox life and teaching.

Telegrams appeared in the Daily Telegraph and other London journals on December 27th, to the effect that on St. Stephen's Day the Patriarch Dmitri had himself administered the Holy Sacrament of the Body and Blood of our Lord to British American members of the Anglican Church resident in Belgrad. No Anglican priest being resident in Serbia, and the Anglicans in Belgrad being thus in destitution at Christmas, the authorities of the Serbian Church were considering supplying their necessity as far back as last November. If as appears probable such an act of Christian love took place, it was of Economy, of course, and must not be taken as being more. To estimate the significance of whatever happened upon the relations of the Orthodox and Anglicans Churches would be altogether unwise until we have the full facts before us. None the less, if a modern precedent has been set—a mediæval precedent was quoted by Professor Komnenos in his famous brochure on Anglican Ordinations—it is precisely in Serbia that its setting might have been expected.

When in April, 1926, the Patriarch Meletios who, after his abdication of the Patriarchate of Constantinople in 1923, had lived in retirement at Kephissia was elected to the Throne of Alexandria, his innumerable friends throughout the world rejoiced both that a way had been found for his return to active work and that a worthy successor to the Patriarch Photios has been designated. His election indeed, appeared to have been accepted by the Egyptian Government, which on his opting for Egyptian nationality, actually sent a gunboat to the Piræos to bring him to Alexandria, where in due course he was enthroned in the famous fourth-century Church of St. Sabbas. In fact, however, several influences were at work to take away with the left hand that which had been conceded with the right hand. As a friend of England and the English Church, his Beatitude was no *persona grata* to the ultra-Egyptian nationalists of the Wafd. The Egyptian Turkophils naturally disliked him. And certain ecclesiastical circles which unlike Cardinal Mercier have a great dread of an Orthodox-Anglican approach were in consternation at the thought of his occupying the second Throne in Eastern Christendom. As it is well known in all Turkish Moslem lands, a Patriarch is not only the spiritual chief pastor of his flock but is also *millet bashi*, the temporal head of his people, and before he could exercise his temporal function in regard to the *statuts personnels*, the educational system and so forth of the Orthodox in Egypt, his Beatitude needed to receive the *berat* of the King of Egypt. Just as in 1900, the Patriarch Photios, Egypt then being a Khedivate of the Ottoman Empire, received his *berat* from Sultan Abd-ul-Hamid. That *berat* was witheld on the excuse that the Egyptian Arabophone Syrians who form about 10 per cent. of the Egyptian Orthodox, were dissatisfied with the existing régime of the Patriarchate. For seventeen months, therefore, the new Patriarch found himself in the precarious and hampered position that at any moment he might be deported—and the Zaghlulists and the others were working for his deportation—on the ground of his not having received his *berat* and that he could take no initiative to reform the Patriarchate or make any fresh departure. It was well known that Lord Lloyd was doing his best to relieve him from that dangerous and humiliating insecurity of tenure, but it was known also that the secular and ecclesiastical intrigues against him were sustained. At times it seemed, indeed, that they were on the point of success. Most happily, however, the Patriarch Meletios is a wise and courageous statesman. The full demands of the Arabophones of Egypt were as impossible of concession on canonical grounds as are those of the Arabophones of Palestine, but he decided to meet them to the limit of possibility. That is to say, he offered to consecrate an Arabophone as bishop of Axum in

Abyssinia which is in the Patriarchate, and to give him a seat on his Synod. By doing so he cut away the ground from under the intrigues against him and, the moment being propitious, King Fuad yielded to the advice given him and issued the necessary *berat* at the beginning of last month. Accordingly, the long and injurious deadlock which has precluded him taking action of any kind for nearly two years is at last over and he is free to use his great office for the good of his people and of the whole Church. That fact must cause his friends great satisfaction and will give us all great hope.

The full jurisdiction of the Patriarchate of Alexandria under the Canon of Chalcedon includes the whole of Africa, and at the same time that he has revived the Orthodox Metropolitical See of Axum—the Coptic succession has, of course, never been interrupted, its occupant being styled the Abuna—the Patriarch Meletios has instituted a Bishopric of Johannesburg, an act which will be peculiarly welcome to Anglicans in South Africa, who will now have an Orthodox bishop resident among them and able to move about and to promote comity and amity with them as does the Metropolitan of Thyatira among us in England. The first Bishop of the Orthodox Bishopric of Johannesburg will be Father Isidoros Georgidades who has been at Pretoria since 1924. The consecrand for the revived See of Axum is the Archimandrite Nickolaos Theodoulou, a relatively young man who was born at Nazareth in 1890, and after being educated in Jerusalem at the now closed Theological College of the Holy Cross, and having studied in Constantinople at Halki for four years, went to Syria, where, prior to his ordination, he worked under the Patriarch Gregory, serving as secretary to the Greek Consul General at Beyrut and as an ecclesiastical journalist. He is said to be a man of great ability and besides Greek, Arabic and Turkish, speaks English and French fluently. We could wish that the mistakes of the Governmental Commission on the similar Arabophone controversy in Palestine could be rectified, and the Patriarchate of Jerusalem be left free to solve that problem canonically in the fashion in which the Egyptian Arabophone question has been settled.

The situation in Russia and the new phase ushered in by the *Concordat* between the Metropolitan Sergius and the Soviet Government call for much more extended comment than a paragraph in *Chronicle and Causerie*. And this we hope soon to put before the readers of *The Christian East*. The position is one of great complexity, and even, as regards many of the facts themselves, of some uncertainty. It seems clear that the compact represents a con-

fession of the failure of the policy of persecution. The Russian Church as an organization has been vulnerable, but as the living faith of the people it emerges indestructible and to that extent triumphant. But the compact implies no change of attitude on the part of the Bolsheviki towards religion. According to at least one Soviet newspaper, the Government is interested only in the political aspects of the *Concordat,* and therefore presumably the observance of the agreement from the Government side depends upon the political situation at the moment. The letter which the Metropolitan Sergius wrote on this subject is of such importance that we print in full :

LETTER OF THE METROPOLITAN SERGIUS.

The humble Sergius, by the grace of God Metropolitan of Nizhninovgorod, *locum-tenens* of the Guardian of the Patriarchal throne and of the temporary Patriarchal Sacred Synod, to the Most Reverend Archpastors, the beloved Pastors, the Religious, and all faithful children of the Holy All-Russian Orthodox Church, rejoice in the Lord.

One of the cares of our late holy father, the Patriarch Tikhon, before his death, was the placing of our Orthodox Russian Church in correct relationship to the Soviet Government, and thus to give to the church the possibility of entirely legal and peaceful existence. In dying the Patriarch said: " I ought to have lived three years more." And, naturally, if his unexpected death had not ended his episcopal labours, he would have brought the work to a close.

Unfortunately, various circumstances, and chiefly the action of desperate enemies of the Soviet Government, among whom were not only ordinary members of our church, but also their leaders, naturally and justly arousing the distrust of the Government towards Churchmen in general, hindered the efforts of the Patriarch, and it was not granted him in his lifetime to see them crowned with success.

Now, the lot of being temporary *locum-tenens* of the chief prelate of our church has again fallen to me, the unworthy Metropolitan Sergius, and together with this fate there has come to me the duty of continuing the work of the late Patriarch and of striving in every way for the peaceful settlement of our church affairs. My efforts in this direction, shared by the Orthodox chief pastors, appear not to remain unfruitful: with the establishment under me of the temporary Patriarchal Sacred Synod, the hope is strengthened of bringing all our church government into due order and the assurance is gained of the possibility of our peaceful life and activity within the limits of the law.

Now, when we are almost at the goal of our efforts, the work of

desperate enemies does not cease. Murders, arson, attacks, explosions and similar phenomena of the secret war, are evident to all. All this destroys the peaceful course of life, creating an atmosphere of mutual distrust and suspicion. All the more necessary for our church and the more obligatory for us all, to whom her interests are dear, who desire to bring her out into the way of lawful and peaceful existence; all the more obligatory for us now to show that we, the church workers, are not with the enemies of the Soviet State, and do not use the senseless weapons of their intrigues, but are with our people and our government.

To witness to this is the first object of our (my own and the Sacred Synod's) present epistle. Moreover, we announce to you that in May of this year, on my invitation, and with the consent of the authorities, there was organized a temporary Sacred Synod under the *locum-tenens* of the Patriarch, consisting of the undersigned. There are absent the Most Reverent Metropolitan Arsenius of Novgorod, who has not yet arrived, and Archbishop Sebastian, of Kostroma, who is ill. Our petition for the Synod to be allowed to begin its work of governing the Orthodox All-Russian Church was crowned with success. Now our Orthodox Church has not only a canonical, but also, according to civil law, a fully legal central management within the Union; and we hope that the legalization will gradually spread to our lower church managements, diocesan, district, and so forth. It is scarcely necessary to explain the importance and all the consequences of the changes which have occurred in this way in the position of our Orthodox Church, her clergy, all church workers and institutions. Let us offer our thanksgiving to the Lord for the favour shown to our holy church. Let us, as a people, express gratitude to the Soviet Government for such attention to the spiritual needs of the Orthodox population, and let us also assure the Government that we will not abuse the confidence shown us.

On beginning our synodal work, with the blessing of God, we clearly admit all the greatness of the task before us, and before all the representatives of the Church. We must show, not in words, but in deeds, that true citizens of the Soviet Union, loyal to the Soviet authority can be not only people indifferent to Orthodoxy, not only those unfaithful to it, but also its most zealous adherents, to whom it is dear as truth and life, with all its dogmas and traditions, with all its canonical and devotional organization. We desire to be Orthodox and at the same time to recognize the Soviet Union of our civil native land, whose joys and successes are our joys and successes, and its reverses our reverses. Every stroke directed against the Union, whether war or boycott, any social disaster, or simply treacherous murder, as in Warsaw, will be recognized by us as directed against ourselves. Remaining Orthodox, we remem-

ber our duty to the citizens of the Union, " not only for wrath, but also for conscience' sake," as the Apostle taught us (Rom. xiii, 5.) And we hope that with God's help, with your common help and support, we shall be able to solve this problem. Only that can hinder us which during the first years of the Soviet power hindered the management of church life on the principles of loyalty. That is insufficient recognition of all the seriousness of what has occurred in our land. The establishment of a Soviet power appeared to many to be a sort of misunderstanding, accidental and therefore not lasting. People forgot that for the Christian nothing is accidental, and that in what happened with us, as everywhere and always the finger of God moves firmly, leading each nation to its appointed end. To such people, not desiring to understand the signs of the times, it may appear that the former régime, and even monarchy cannot be broken with without breaking with Orthodoxy. This disposition of certain church circles, expressing itself both in words and deeds, and attracting the suspicion of the Soviet authorities, hindered the efforts of the Holy Patriarch to establish the peaceful relations of the Orthodox Church with the Soviet Government. Not in vain the Apostle teaches us that we can lead " a quiet and peaceable life in all godliness " only by submitting to lawful authority (I Tim., ii, 2), or we must forsake the society of men. Only visionaries can think that such a vast society as our Orthodox Church, with all its organization, can exist in a State, quietly hiding from the authorities. Now when our Patriarchate, fulfilling the will of our deceased Patriarch, stands decisively and incidentally on the path of loyalty, people of the disposition indicated will have either to change and, leaving their political sympathies at home, only bring their faith into the Church and work with us only in the name of faith ; or, if they cannot change at once, at least not hinder us, retiring for a time from activity. We are sure that they will again, and very soon, return to work with us, becoming convinced that only the relations to authority are altered and that the faith and Orthodox Church life remain unchanged.

Of special importance under present circumstances is the question of the clergy who have gone abroad with the emigrants. The violent anti-Soviet conduct of some of our Archpastors and Pastors caused, as is known, our deceased Patriarch to close the Synod abroad (April 22/May 5th, 1922). But the Synod still continues to exist unchanged politically, and lately, by its claims to authority, has separated church people abroad into two camps. In order to put an end to this we have demanded from the clergy abroad a written engagement to give complete loyalty to the Soviet Government in all its social activity. Those not giving such engagement, or breaking it, will be excluded from the list of clergy subordinate to the Moscow Patriarchate. We think that by this

delimitation we shall be secure from all surprises from abroad. On the other hand, our regulation will, perhaps, lead many to think, is it not time for them also to review the question of their relations to Soviet authority in order not to break with their native Church and land.

A no less important task we consider the preparation for the calling, and the calling itself, of our second local council, which will elect for us not a temporary but a permanent central church management, and will also decide about all "usurpers of Church authority," rending the "robe of Christ." The order and time of the calling of the Council and the subject occupying it and other details will be worked out later. We now only express our firm conviction that our coming council, in deciding many painful questions of our internal church life, will, by its conciliar wisdom and voice, give final approval to the work undertaken by us, of establishing the regular relations of our Church to the Soviet Government.

In conclusion, we earnestly ask you all, Most Reverent Archpastors and Pastors, brethren and sisters, help us each one in his estate by your sympathy and co-operation in our task, by your zeal in the work of God, by your devotion and service to holy church, but especially by your prayers to the Lord for us, that He would grant us successfully and as pleasing to him to accomplish the work laid upon us to the glory of His Holy Name, for the good of our Holy Orthodox Church and for our common salvation.

The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit be with you all. Amen. (16/29 July, 1927, Moscow).

For the Guardian of the Patriarchal Throne,

SERGIUS, Metropolitan of Nizhninovgorod,
and seven members of the Patriarchal Sacred Synod.

The Metropolitan Eulogius replied as follows:—

30th August/12th Sept, 1927.

MOST GRACIOUS ARCHSHEPHERD,

I have received the decrees of the Temporary Patriarchal Synod, No. 97, of May 27th, dealing with the establishment of this Synod; No. 95 of 1/14th July, dealing with the question of the clergy in emigration, as well as the accompanying letter from Your Grace, No. 96 of the same date.

It was of great importance to me to hear the voice of the All-Russian Church Authority, and I hope that in the near future with even greater force and authority we shall hear the voice of the Russian Church resounding at the All-Russian Local Council with the participation of all the hierarchs, confessors, clergy and the whole of the Russian people who belong to the Church.

As regards the question put in Decree No. 95 dealing with the priesthood in emigration, I have the honour of making it known to Your Grace and to the Temporary Patriarchal Synod that from the very beginning of my ecclesiastical-social activities in Western Europe I have founded them on two guiding principles: First, the closest and unbreakable unity with our Mother—the Patriarchal Russian Church which was headed by His Holiness the Patriarch Tikhon and which is headed at the present time by his lawful successors; and second, the concentration of ecclesiastical-social activities exclusively and only on the religious and moral education of my flock, without letting the Church take any part in political life; and the last was attained by me by means of a long and difficult struggle and at the cost of great suffering.

This is the principle which I have always supported and which I will, without fail, continue to support in the future.

As regards our attitude towards the Soviet authorities, I must say that we, Russian emigrants, are not citizens of the Union of S.S.R., while the Soviet Government itself does not consider us as such, as has been proclaimed in a special decree. As regards the Soviet authority, we are in a position similar to that of the Orthodox citizens of Latvia, Lithuania, America, China and Japan, who, as we do, belong to the one United Russian Orthodox Church.

According to the very true remark of Your Grace, the Church authority has no right to enforce political programmes, which in any way hinder the freedom of anyone's political convictions, and the difference of being subjects of different countries cannot hinder us from being in the bosom of our Mother Church. On the other hand our belonging to the Russian Orthodox Church cannot serve as a foundation to demand from us emigrants "loyalty," that is, legal obedience in relation to the Soviet authority, in the same way as this request is applied to Soviet subjects or persons resident in Soviet territory.

However, while remaining free and independent in political relations, the priesthood abroad has its duty of safe-guarding its native, suffering Mother Church in Russia, and in its activities very carefully abstain from anything which could harm it. The Church is the Christian conscience of life, and only a strictly religious, moral, and purely Christian interpretation of life's events is the aim of priesthood.

And therefore, knowing my duty to my Mother Church, in the name of my boundless love for her, I resolutely bind myself to stand by the state of things already established with us in accordance with the testament of His Holiness the Patriarch Tikhon, viz., the condition of not involving the Church in political life and not allowing the pulpits in churches under my jurisdiction to be turned into political tribunes.

I would be endlessly happy, if this, my declaration, would be considered sufficient for you and the Synod existing under your direction, because, I repeat, to us canonical unity with the Russian Mother Church is inexpressibly dear. It is because of this that I venture, in concluding, fervently to beg of Your Grace not to cast us out of the bosom of our native Russian Church, with whom our whole life is connected both in the present and in the past.

But if, in spite of our hopes, you will not consider this my declaration sufficient, and will be forced to exclude me and the priesthood entrusted to my care out of the clergy of the Russian Church, then what else can we do but receive this new and most heavy trial with meekness? And then will you give us your blessing, in accordance with your former directions expressed some time ago for our temporary independent (autonomous) existence in non-Orthodox countries, and obedience to the local Orthodox Church in Orthodox countries?

In accordance with all that has been expressed above, and in fulfilment of §3 of the Decree of the Synod No. 95, I have the honour to inform you that on receiving your answer to this, my communication, I intend to call a Church Council abroad to establish the further organization of the Russian Orthodox Church abroad.

Begging for your holy prayers, with deep respect and brotherly love in Christ, I have the honour of remaining Your Grace's humble servant,

METROPOLITAN EULOGIUS.

TO HIS GRACE, THE MOST GRACIOUS SERGIUS,
Metropolitan of Nizhni-Novgorod,
The Guardian of the Moscow Patriarchal Throne.

The Metropolitan Anthony and the Synod of Karlovtsi have addressed the following encyclical on the subject to the Russian Church abroad.

WE address you, beloved children, concerning the last most important event in the life of our holy Russian Church. In July of the current year, the Substitute for the Patriarchal Locum Tenens, the Metropolitan of Nizhninovgorod Sergius, and the acting Patriarchal Synod issued a special encyclical on the state of the Church in Russia and on relations with her and with the flock of the Soviet Government abroad. This encyclical is remarkable; what are we to say about it? Our sacred and responsible duty, as shepherds of the Church and our Christian conscience bid us speak as follows concerning this action. The encyclical of the Metropolitan Sergius and the members of the Holy Synod was drawn up not freely but under severe pressure from the persecutors

of our holy Church and the tormentors of the Russian people,—the Bolsheviks—since no bishop, free from pressure and captivity at the hands of these most wicked enemies of Christ can recognise their power as lawful, nor believe in their peaceful relations with the Holy Church, nor hope that normal relations can be restored between them and the Church. For ten years the persecution continues against Christ and against His Holy Church in long-suffering Russia, a persecution which reminds us of the first centuries of Christianity. How can anyone express public gratitude towards such a power? How can anyone speak of its interest in the religious needs of the Orthodox people? How can anyone rejoice at its joy or be distressed at its misfortune? No! it was not the goodwill of our bishops, but the evil will of the enemies of Christ which drew up that encyclical. The encyclical pursues an unattainable object; to set up an unheard-of connection between this atheistical power and the Holy Orthodox Church, but we must say in the words of the Apostle:— "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (II. Cor. 14. 15.) The joy of the Soviet Power is in the failure of faith and piety, the increase of lawlessness, the corruption of mankind, the overthrow of the Church, the sufferings of the faithful children of God, the shedding of the blood of the righteous, the setting up on earth of the kingdom of the devil. The encyclical of the Metropolitan Sergius is not a pastoral or ecclesiastical but a political encyclical, and therefore cannot have any ecclesiastical and canonical force and is not binding on us who are free from the constraint of and are not in captivity to this power which fights against God. The Bolsheviks under the pretence of a peaceful attitude towards the Church allow the Metropolitan Sergius to organise a Synod, but have compelled him and the other bishops to declare that the Soviet power is lawful, that it is necessary to obey it—as instituted by God—that its interests coincide with the interests of the Church and that every resistance to it is blameworthy and should be punished with ecclesiastical penalties. In this way the encyclical of the bishops has become one of the means of propaganda of the Soviet Power and of the introduction of its atheistical politics into the life of the Church. The bishops give their benediction to the anti-Christian politics of the enemies of all religion. The situation is entirely alien to the Church, destructive and perilous, capable of creating new and terrible disorder in the Church and giving occasion to fear for the purity of Orthodoxy in Russia. The Church cannot bless anti-Christian, much less atheistical, politics. In affirming this we do not mean to say that the Church ought to be entirely estranged from the political life of the State. The Church ought to be above political

passions and parties and yet it should not only bless the political life of the Christian State, but also struggle against anti-Christian and still more against atheistical powers. What shall we say further? Can we recognise the Soviet Power as lawful? Can we give a written undertaking of submission to this Power? We cannot and ought not to do this. We regard the Soviet Power not as lawful and divinely instituted, but as existing by divine permission on account of our sins and for our discipline. We pray our Lord that He may deliver our Church from this oppression and from being held captive by this Power. Can anyone regard as lawful the decree of the acting Patriarchal Synod concerning the suspension from their duties and exclusion from the list of clergy of the Patriarchate of Moscow, of those bishops and priests who shall refuse to give a written undertaking of submission to the Soviet Power? Such decree of the Synod cannot be recognised as lawful and canonical. It must be regarded as an over-stepping of authority and as opposed, not only to the Holy Canons of the Church and the encyclical addressed to the Soviet Power by the bishops imprisoned in the Solovetsky monastery, but also to the encyclical of the Metropolitan Sergius himself, which he issued on June 10, 1926, in which the impossibility is recognised of imposing ecclesiastical penalties on the clergy abroad for their non-submission to the Soviet Power. Having carefully considered the encyclical of the substitute for the Patriarchal Locum Tenens and of the acting Patriarchal Synod and taking into consideration that the highest ecclesiastical authority in Russia is held in terrible captivity by the enemies of the Church and that it is impossible to continue in normal relations with her, the Holy Synod of the bishops of the Russian Orthodox Church abroad has taken the following decisions:—

(1) The Russian Church abroad from now onwards must break off administrative relations with the ecclesiastical authority in Moscow, on account of the impossibility of holding normal relations with her owing to her enslavement to the atheistical Soviet Power which deprives her of freedom in the canonical administration of the Church. (2) It acquits our hierarchy in Russia from liability for the non-recognition of the Soviet Power by that part of our Church which is abroad, until the restoration of normal relations with Russia and until our Church is freed from the persecution of the atheistical Soviet Power. Our Church abroad must be self-governing in accordance with the holy Canons and the decisions of the holy local Synod of the Orthodox Russian Church held in 1917-18, of the most Holy Patriarch Tikhon and of the supreme Ecclesiastical Council held from 7-20 November, 1920, with the assistance of the Archiepiscopal Synod and the Synod of bishops under the presidency of the Metropolitan of Kiev,

Anthony. The Russian Church abroad regards herself as an inseparable and united branch of the great Russian Church. She is not separated from her Mother Church and does not regard herself as autocephalous; as before, she regards as her head the Patriarchal Locum Tenens Peter, and commemorates his name in the sacred services. (3) If there should follow a decree of the Metropolitan Sergius and his Synod excluding the bishops and clergy abroad who do not desire to sign an act of submission to the Soviet Government, from membership in the clergy of the Patriarchate of Moscow, such a decree would be anti-canonical. (4) It rejects absolutely the proposal of the Metropolitan and his Synod for a signed declaration of submission to the Soviet Power as uncanonical and destructive for the Church both in Russia and abroad. In declaring this our decision to all the faithful children of our Holy Church we hope that our great Chief Shepherd Jesus Christ will guide her into all good peace and joy and will put to shame all her enemies.

" Let God arise and let His enemies be scattered."—(Ps. 67.2.)

Amen.

In the person of Dr. Burn (late Dean of Salisbury) who died suddenly during the last days of November, there has passed to his rest a great student and lover of the historic faith of Christendom. In addition to much that has been so justly written in appreciation of his many gifts and of the man himself, it is natural that we should emphasise here Dr. Burn's keen interest in the problems of Reunion. To an ardent zeal for Christian unity he added a specialist's knowledge of the history of the Creeds and an intimate acquaintance with the Fathers. His interest in Orthodoxy was keen and lasting. He was Chairman of the Eastern Churches Committee of Convocation, and as a member of A. and E.C.A. and of the Nicene Society, he was always ready to give his support in any way to the movement for increasing sympathy and understanding between the Anglican and Orthodox Churches. Of particular value were Dr. Burn's services as a link between the Orthodox Church and the Old Catholic. Indeed, we believe that he had looked forward to visiting Utrecht in the coming year to discuss anew with Orthodox friends matters dealt with at the Bonn Conferences. By his sudden death the cause of Reunion in general and of the Anglo-Orthodox *rapprochement* in particular, suffers a severe loss. R.I.P.

In our last issue we printed as a footnote to Mr. Luke's article on Albania a quotation from *The Times* stating that the Phanar had recognised the autocephaly of the Orthodox Church in

Albania. It had since transpired that the information in the quoted paragraph was incorrect, and we take this opportunity of saying that no such recognition has been given.

The last Sunday in October was the occasion of an impressive ceremony at St. Luke's Church, Camberwell, when the Sacrament House and Chapel of Unity were dedicated as a Parish War Memorial, in the presence of a truly symbolic gathering, The Metropolitan of Thyatira, and the clergy of the Greek, Russian and Armenian Churches and the Swedish Bishop of Harmosand in London were present, vested, in the choir, and elsewhere in the Church were representatives from the Rumanian, Greek, Bulgarian, Serbian and Swedish Legations. The Mayor of Camberwell and the Chairman of the London University Convocation also attended. A unique character was given to the event by the fact that a number of gifts of eikons had been sent for the Chapel of Unity by the Chief Hierarchs of the Orthodox world, and gifts from the West were there also.

In a brief speech, the Metropolitan of Thyatira referred to the services to the cause of Reunion which had been rendered by the Vicar of the Parish, the Rev. Canon Douglas, and continued :—

I rejoice, therefore, to-night to speak on behalf of the Orthodox Churches of the East, who have ever been the guardians of the One Faith, at the dedication by you, my Lord Bishop, of the remarkable collection of sacred pictures presented by those Churches to hang in the Chapel of Unity at St. Luke's, Camberwell. This Chapel, as its parish priest has explained, has been fitted as a Sacrament House, entered through a Screen after the model of the eikonostasis in our Churches. For the beautifying of this Screen the Œcumenical Patriarch has sent an eikon of the Mother of our Lord—the Patriarch of Jerusalem an eikon of the Forerunner, St. John the Baptist—the Metropolitan of Greece (in whose country St. Luke was martyred) an eikon of the patron of this Church—and an eikon of St. George is on the way from the Patriarch of Alexandria. To these four principal eikons the Churches of Jugo-Slavia, Rumania and Bulgaria add each an eikon of its national patron. The Archbishop of Cyprus has sent an eikon of St. Barnabas, the Founder of his Church, and the Hegoumen of the Monastery of the Apokalypse at Patmos an eikon of St. John the Divine, to whom in that island the veil was drawn aside, and the Metropolitan Evlogie an old eikon of the Theotokos from Mount Athos.

These gifts from the East are met by equally symbolic objects from the West—a portrait of St. Edward, drawn by the Dean of Westminster himself, a Swedish Crucifix from the Archbishop of

Upsala, and a pair of candlesticks from the Old Catholic Archbishop of Utrecht. Other gifts, I understand, will be received at a later date, including an Artophorion pix.

We are glad to honour the House of God which the Canon Douglas serves with what will be of use and value to his flock as well as encouragement and joy to him. May God grant that this Chapel of Unity will give inspiration to many and remain in the years to come a lasting witness to the One Faith, One Hope, One Love which all Christians share, to whatever office and ministry they may be called.

Dr. Gore then formally received and blessed the gifts, and then proceeded to the Chapel of Unity for its dedication and the consecration of the Sacrament House. Preaching from the text, "He hath made both one," Dr. Gore gathered up the various aspects of the whole service in a striking sermon on Reconciliation.

A periodical called *The Orthodox Catholic Review*, published in America, is occasionally to be seen in this country. Anglicans are not so foolish as to suppose that the Orthodox are all of one mind about them and the advisability of developing closer relations between the churches. There are opponents as well as friends of both communions in each of them, and it is wise to recognize the fact. Nevertheless, considering the tone of some of the references to the Anglican Church in *The Orthodox Catholic Review*, we think it well to publish the following letter without further comment:—

June 29th, 1927.

REV. THOMAS BURGESS, D.D., Secretary, Foreign-Born Americans Division, 281, Fourth Avenue, New York City, N.Y.

Dear Father,

Referring to your letter of June 23rd, 1927, I express my deep regret over the articles already published in *The Orthodox Catholic Review* concerning the Episcopal Church.

I wish to inform you that those articles do not represent the views of our Orthodox Eastern Catholic Church as a whole and that the responsibility therefore should rest on the editorial staff of *The Review*.

The fact that they have published such articles is sufficient to deprive the above publication of any right to the official standing in our Church.

Very sincerely yours,

METROPOLITAN PLATON.

New Greek Bishop in San Francisco.

The Archimandrite Kallistos Papageorgopoulos has been elected Greek Bishop in San Francisco by the clergy and laity of the Greek communities in that district. He was for many years parish priest of the Greek Church in Los Angeles.

Orthodox Churches of Finland and Esthonia.

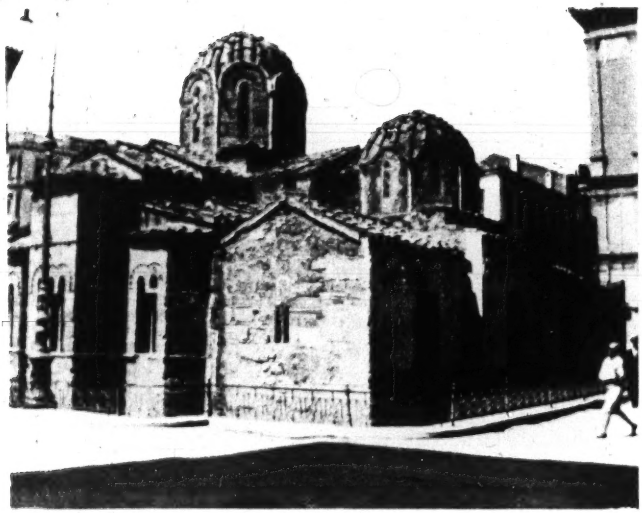
"At the beginning of July there arrived at Reval in Esthonia, the Most Holy Archbishop of Finland, Germanos, accompanied by twenty-four representatives of the Orthodox clergy of Finland. His Holiness was met by a very large deputation of the clergy of the Orthodox Church of Esthonia and of high officials. On the first day of his arrival the Archbishop Germanos visited the Primate of the Orthodox Church of Esthonia, the most Holy Metropolitan of Reval and all Esthonia, and the next day the two Primates celebrated the liturgy together in the Church of Peter and Paul at Reval, being assisted by a large number of the Finnish and Esthonian clergy. The liturgy was celebrated in the ecclesiastical Slavonic tongue. Before the commencement of the Liturgy the most holy hiero-monk Isaac from the monastery of St. Balaam presented the Metropolitan of Esthonia, Alexander, with an Ikon of SS. Sergius and Germanos, as a blessing from his monastery, and the Metropolitan Alexander presented the Archbishop Germanos with the insignia of the Order of Platon, of the First Class. This Order was founded specially in Esthonia by the Government and the Orthodox Church in memory of the Archbishop of Reval, Platon, who was martyred under the Bolsheviks, to be awarded to persons who have worked for the organization of the Esthonian Orthodox Church. From information in the daily Press, the object of the arrival of the Archbishop Germanos of Finland and the numerous deputation of the clergy of the Finnish Church at Reval, is to study the organization and the parochial life of the Orthodox Church of Esthonia."

(*Pantainos*, August 12th).

THE LAUSANNE CONFERENCE AND THE ORTHODOX EASTERN CHURCH.

By The Right Reverend The Lord Bishop of Gloucester.

THE Autumn number of *The Christian East* contains various references to the Lausanne Conference and public statements and papers made by members of the Orthodox Eastern Church. I propose very shortly, in the present article, to discuss the position of the Orthodox Church and the Conference from a somewhat different point of view, from an attitude a little more critical.



PANAGIA KAPNIKAREA.

BYZANTINE CHAPEL OF THE SAVIOUR.

Let me speak of the Conference as a whole. I do not think that anyone who was present at it would doubt that it was, in its way and for its purpose, really successful. If there were any who went with hopes that the differences which have prevailed for many centuries would be done away with by a few weeks, or even years of goodwill, they would be disappointed. But I do not suppose that any intelligent person had such ideas. But the Conference did accomplish a great deal.

The spirit of religious unity was remarkable. Anyone who reads Canon Douglas's paper in the last number of *The Christian East* will be able to realize that. Here were members of the Orthodox, High Church, Anglican, and many other Churches, uniting together in worship which had none of the characteristics to which they were accustomed, and yet feeling the real religious unity which animated the whole body.

Then, secondly, this religious unity was made apparent and was the result of the feeling that on the most fundamental and important questions the whole Conference was at one. I would allude particularly to the report on The Message of the Church to the World —the Gospel. Here was a document which put forth in dignified and solemn language the Christian Message. It was an expression of our belief in the Incarnation and the Atonement and the application of these to human life, and this document was put forth and accepted with enthusiasm by the whole Conference ; whatever misgivings the Churches of the East may have had about other work that was done, they promptly accepted this. Now that only brings to light what has always been true but has often been obscured—that the fundamental Christian Message is believed and taught by all orthodox Churches throughout the world, and the hope of real unity will come when we have allowed this fundamental fact to have its proper weight. The points on which we agree are the points that matter. The points on which we differ, though not unimportant, are, compared with those on which we agree, very secondary. The exigencies of controversy, and many worldly considerations, have led to the over-emphasis of the secondary points. If we could once learn to deal sufficiently fully with the primary points, we should come very much nearer to one another. And this is just what happened at Lausanne.

Then, thirdly, we found ourselves able to discuss our differences with perfect frankness, but without controversial bitterness. Only once or twice was the surface of the Conference ruffled by controversial feeling, and in the groups and sections which prepared the reports, representatives of the different Churches worked together feeling real friendliness, striving to see points on which we could agree without shirking the points on which we differed.

The great drawback in connection with a Conference like this is

that the point of view which has impressed itself on the various representatives present and makes them much more inclined to take a wide outlook and to adjust their ecclesiastical polity to the realities of the existing world, is confined to themselves. The Churches they represent do not come under the same influence, and therefore it is difficult to translate into action what has been agreed upon at the Conference. There will be much education necessary, and the education will be difficult.

Now, let me turn to the Eastern representation.

It was large and contained a considerable number of the best-known and ablest bishops and theologians of the Churches of the Orthodox East. It was extremely friendly. The great majority stayed in the same hotel as the Lutherans from Sweden, and fraternized most amicably. There was much personal and private intercourse besides more public hospitality. There were representatives of Churches which had recently suffered, or were still suffering, persecution and the sympathies of the Conference were fully realized and expressed. And in all the work of the Conference they took their full part. Most of them knew English or German well, some both, and that made them quite at home in the work that was done. They put forward their own view, if occasionally with narrowness, always with ability, and were very helpful in correcting the balance of theological opinion. If, as many of us believe, the Church of the future must be built up on the double basis of Christian tradition and spiritual freedom, it is important that the side of historical tradition should be as strongly asserted as the side of spiritual freedom, and in the somewhat disorganized Christianity of America the firm and clear statement of an opposite point of view may stimulate healthy enquiry.

And now as to the formal declaration which they read to the Conference.

I cannot take quite the same view either of its importance or significance as some other correspondents have done.

In the first place, I do not think that it had in the slightest degree any serious influence on the Conference as a whole. We went on after it just as we went on before. It is quite untrue to say that we were in danger of attempting to arrive at agreement on a basis of unreal compromise, and that we were rescued from that unhealthy position by the Orthodox statement. Nor did the somewhat mild Anglo-Catholic protest which followed perceptibly move the Conference. Throughout our methods were the same, both in the early days and in the latter days. We attempted, first of all, to make statements which summed up the points of agreement, and then laid down the points of disagreement. The only notable exception to that was in a report which was drafted at the end of the Conference and which was not accepted because it did not follow the traditional line. Speaking for myself, I never concealed my opinion on any

particular point, nor did I find that other people were slow to express their opinions, but it was possible to find out, by careful discussion and enquiry, how far two bodies of people can go together, and that is what we did, and that is what the representatives of the Orthodox Church were quite ready to do and did. They also, like other bodies, put in statements which showed the limitations of agreement.

Then next, it must not be imagined that the declaration represented a united attitude. If we are to judge by personal conversation with different members of the Orthodox Church, there were strong divisions among them. I heard very severe criticism of the actions and statements of some of the Greek representatives by Orthodox theologians of a different school. But like most of the other Churches, except the Anglican, it was always thought necessary to present a united front, and it was essential that the Orthodox Church should preserve itself from misjudgment at home. While many of the clergy, especially the higher clergy of the Eastern Church at the present time, are educated and well-read theologians who quite understand the modern outlook and the modern point of view, the great body of the laity at home are very much behind them in broadness of outlook. At the present time the people of Greece are in continuous conflict with their clergy, who appear to them to compromise the Orthodox faith. Under those circumstances it was quite necessary that the Eastern delegates, unless they were to be repudiated at home, should make it clear that they were not going to sacrifice any fundamental principles. The need for the declaration, therefore, was quite comprehensible, and was, I think, recognized by the Conference. At any rate, it made no difference either in the relations of the Conference to the Easterns or of the Easterns to the Conference. We went on in just as friendly and just as pleasant a way afterwards as before.

But, of course, the attitude of the declaration was fundamentally wrong for such a Conference, and, if persisted in, would make any sort of Christian reunion impossible. The statement by the Orthodox Church was: "This is what we believe, what we always have believed, what we always will believe and we will make no change." Now, if every religious body present was to make the same declaration and adopt the same attitude, it would, of course, make any Conference futile and any reunion impossible. Nor is it really the attitude which could be defended as having any element of truth in it. The Orthodox Church, according to this declaration, says: We are the Church; what we believe is true; no one else belongs to the Church and we cannot unite with anyone unless they believe what we believe. The Roman Church says exactly the same thing. The Anglo-Catholics tried to say it, though in a somewhat halting way. The English Baptists apparently said it, and like the Roman Catholics, kept out of the Conference. Once or twice some of the Lutherans

seemed to attach the same sacred position to the Confession of Augsburg. Now, it is quite obvious that all but one of these must be wrong, and almost certain that all of them must be wrong, and that, at any rate, none of these bodies could join together so long as they persisted in that attitude. Therefore, some other mental attitude is necessary if a Conference like that of Lausanne is to have any effect. And really, so far as I could see, the other attitude was that, not only of most other representatives at the Conference, but of a good many of the Orthodox representatives also, and that attitude is not: "I am right and everyone must agree with me," but "How far am I right, and how far are other people right, and what is really necessary for us to believe as fundamental?"

No one, for example, would for a moment doubt the fundamental statement of the Orthodox in their declaration that there cannot be any union in religion unless there be a common basis of faith. But it is not at all the same thing to think that that unity in faith must necessarily include all the extremely unimportant points on which the Orthodox and other Churches differ. For example, "the Orthodox Church recognizes and accepts as an Œcumenical symbol only the Creed of Nicæa-Constantinople." That, of course, is true, and their position is a strong one. What right, then, have they to say that many other things are necessary for faith besides that Creed? If they will study the Exposition of the Faith of the Council of Chalcedon, they will see that those are anathematized who add anything to that Creed as necessary for belief. That would suggest that further definitions of faith not contained in the Creed cannot be put forward as essential and cannot, therefore, be considered necessary as a basis of Christian unity. The Orthodox Church represents a certain aspect of the Christian faith, but on the authority of the very Councils to which they appeal, they have no right to consider that aspect as on the same level as the Œcumenical Creed. They state, "While the full freedom so accorded in the Report to each Church to use its own Confession of Faith would make those Confessions of indifferent value to themselves, on the other hand, nothing but confusion as to the one common conception of *the* Faith of the so-united single Church could arise." That is a confusion of theological exposition with the fundamental faith. The fundamental faith is the doctrine of the Incarnation and the Atonement which they were prepared to put forward as the Gospel, and which is taught in the one Œcumenical Creed. The theological exposition is the adaptation of that faith to thoughts and needs of a particular generation or branch of Christianity. There are grave differences between St. Augustine and St. Chrysostom, but both are orthodox. There is no reason why the Lutheran Church should not accept the full faith and preserve its own confession as much as the Eastern Church preserves its own exposition.

Nor, again, are they consistent in their theory. Their Church is the Church of the Seven Œcumenical Councils, but immediately afterwards they tell us that we must accept the particular number of Sacraments which they hold at present. "We judge," they say, "there to be no practical value in an agreed formula as to the necessity of Sacraments in the Church, when there is a fundamental difference between the Churches not only in regard to their number, but also as to their general significance, as to their particular essential nature, and as to their particular effects." But the Eastern Church only at a very late date adopted the doctrine of the Seven Sacraments, and then did it in imitation of Rome. The Seven Sacraments are not part of the teaching of the Seven Œcumenical Councils, nor do the Russian and Greek branches of the Church agree on points connected with the sacraments.

Again, they say, "Thus, for example, we cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the will of Christ, but differ as to whether that ministry was instituted by Christ himself in its three degrees of Bishop, Priest and Deacon." The Orthodox Church are putting forward a proposition which is historically untenable and merely shows a certain amount of historical ignorance, nor is it in the least necessary for two churches to agree as to the exact historical process of the development of the Christian ministry. We may accept as the Anglican and Orthodox do, the rule of bishop, priest and deacon, without in the least troubling ourselves to solve the many doubtful questions as to the particular method in which the Ministry grew up. It is just as intelligent a proposition that Christ left the Church free to develop its ministry to suit its needs as that He laid down certain specific rules, which, as far as we can see, He did not do. The spiritual life and organization of the Church will not be injured by differences on these points.

But it is not necessary to discuss the theme any further. If the Orthodox attitude were their real attitude there would be no use in any Conference at all. But these formidable assertions of an unchangeable doctrinal attitude are really as much intended to conceal uncertainty as they are to assert agreement, and I do not think that the attitude of the Eastern Church need cause any real feeling of hopelessness as regards the situation, nor need we give it the enthusiastic admiration which some of their admirers think right.

AN ORTHODOX IMPRESSION OF THE LAUSANNE CONFERENCE.

AN ADDRESS GIVEN BY THE RIGHT REVEREND NICHOLAS, ARCHBISHOP OF NUBIA (ALEXANDRIA), AT THE FELLOWSHIP OF UNITY AT CAIRO, 4TH NOVEMBER, 1927.

HAVING been invited by the autumn meeting of the Fellowship of Unity to report my impressions of the Lausanne Conference on Faith and Order, as a member of the Orthodox delegation, it is with pleasure that I take this opportunity of doing so.

With regard to the historical part of the work done, I do not consider it necessary to repeat it here, for the simple reason that it has already been published in the Press everywhere, and I will therefore confine myself to general lines, to the spirit which dominated the Conference during the discussions, and to certain general results.

The composition of the Conference, which consisted of about five hundred members belonging to more than eighty churches and denominations, differing from each other in both faith and order, can be divided into three large parties :

1st—That of the representatives of the Old-Churches, viz., Orthodox, Monophysites and Old-Catholics.

2nd—That of the Protestant group, including the Reformed Churches ; and

3rd—That of the Anglican group.

Each of these parties, and even every subdivision, held different conceptions upon most of the questions under discussion, and although all the above-mentioned delegates were really inspired with the spirit of love, which one could feel both during the meetings and outside, and with zeal to co-operate and agree, nevertheless the facts, viz., the deep conviction of the truth of their own doctrine and the responsibilities which they held, obliged them to insist and persist frankly in their original ideas, without any compromise or ambiguity.

In general, the principles on which each of these large parties based themselves are the following :

The Old-Churches had as the basis of their discussion not only the Holy Scriptures but also reverence for the Old Tradition. They believed that the (generally accepted) clear and pure tradition which is included in the decisions of the Œcumenical Synods, is a completion and true explanation of God's written word, and that it has the same value.

Christianity is a historical fact, has its historical evolution, and the Church is its guardian, being obliged to keep this precious and traditional inheritance according to the commandments of the Apostle Paul, " Keep the ordinances as I delivered them to you " (I Corinth.,

xi, 2); "Stand fast and hold the traditions, which ye have been taught, whether by word or by our epistle" (II Thess., ii, 15).

Modernism in Faith does not lead us to the truth. Individualism in the Church breaks its unity and guides to anarchy and dissolution.

As the basis for the Unity of the Churches, according to the Orthodox Church, the Holy Scriptures and the Holy Tradition of the first eight centuries of the United Church must be maintained.

Each fundamental Dogma and Sacrament connected with the salvation of the human being is obligatory for every believer.

The delegates of the Protestant Churches thought and spoke contrary to the above principle.

Although there existed among Protestant branches some differences in their conceptions of faith, and although they expressed themselves with respect regarding the Old-Traditions and the Old-Churches, nevertheless with one stroke they struck out the Holy Tradition and the history of the Old-Church.

For the Protestant Churches the history of Christianity starts principally from the sixteenth century, viz., from the time of Luther and Calvin.

They consider the Holy Tradition and the Creeds an unbearable restriction, and put forward as the basis of the Unity of the Churches nothing else but the Holy Gospel, and some of them simply faith in the holy person of our Lord Jesus Christ. And as an indispensable condition, individual freedom and liberty of faith.

And specially the modern Protestant denominations give very little value to Dogma and think that the best principle on which the basis of Unity ought to be formed must be the love of Christ, and the example of the life of our Lord Jesus Christ.

There is no doubt that all these are necessary and indispensable, but not the only safe and firm basis, because it was precisely freedom in faith and individualism which evoked the multitude of Protestant denominations and the division into smaller sects.

Between these two parties stands the Anglican Church, holding in certain points the old tradition, but agreeing with Protestant ideas in others.

The representatives of the Anglican Church had, as a matter of fact, a very difficult task in the Conference. Through their weighty and learned representatives, although much fewer than the Protestant, they gave the tone to the discussions, withheld from exaggerations, and had the last word in the formation of the reports.

It was declared by the admirable Chairman, Dr. Brent, that ambiguous meanings and compromises should find no place in the reports, and this was carried out in the reports, in which the ideas of those who did not agree were noted. Nevertheless, the spirit of compromise and of indefiniteness is manifest in many parts of the reports, and facilitates different explanations and misunderstandings.

We must admit again that the Anglicans who undertook the initiative in this meeting had a most difficult task before them, but theological questions and problems can never be solved by compromise, but by the prevailing of the truth.

It was said that the Anglican Church, holding a middle position between the Orthodox and Protestant Churches, may be used as the basis and the connecting bridge between them.

The idea is no doubt good, but only on certain points can it be put in force. The principle which the Lambeth Conference of 1920 accepted, and which was well emphasized at Lausanne also, viz., Diversity in Unity and Unity in Diversity, can be applied only to secondary questions, and not to fundamental ones.

Out of the six questions, or call it seven questions, including the preamble of the Chairman, only this last and the first question, viz., " The Church's message to the world, the Gospel," were unanimously accepted, whilst all the other questions, which are : (2) the Nature of the Church ; (3) the Church's common confession of faith, the Creeds ; (4) the Church's ministry ; (5) the Sacraments ; and (6) the Unity of Christendom and the relationships of existing Churches, provoked much controversy. However, they were submitted to the Churches for further study and decision.

No doubt the reports show much that is common to all the Churches, but we are very much afraid that in practice and in explanation difficulties will arise. For instance, the necessity of the Creed was recognized, but will the Protestants make use of it ? At the Sacrament of the Holy Communion, the Presence of the Lord was recognized as existing, but this Presence the Orthodox understand in quite a different way from the Protestants.

They all accepted Baptism, but will the American Baptists apply it to the infant ?

The last report provoked much more reaction, because over and above all other difficulties it involved the idea of Intercommunion, which for the Old Churches is the final expression of Unity.

Now the question is naturally put forward by many, what are the results of this Conference ?

The result is the reports themselves, which are by all means serious and inspired work, the product of study, of mutual love and of the good-will of the members.

As a start it is an admirable piece of work, but the eighteen days of the meetings were not enough for the detailed and exhaustive discussion of such great questions.

We must not forget that the principal aim of the Lausanne Conference was not to sign an agreement on the Unity of the Churches, nor to achieve Intercommunion, but, as our venerable President, Dr. Brent, declared in his preamble, simply to note the clear points on which we agree, and the outstanding serious points on which we

disagree, and to suggest certain lines which might in the future approach to a fuller measure of agreement. We met together to explore the ground and see what parts are held in common, and the nature and the extent of the disputed territory, and as far as this goes we succeeded at the Lausanne Conference.

Another pleasant point was also noted. In the gathering of such a large number of members of different convictions, different mentalities and different idiosyncrasies, the spirit of love, and tact and politeness, and eagerness to contribute to this God-sent work predominated, and one could clearly see that God's spirit was brooding over us and was helping our work.

We believe that the divine prayer, that "we shall all one day become one fold and one shepherd," will be fulfilled. "Heaven and earth shall pass away, but my words shall not pass away" (St. Math., 24, 35).

No doubt gulfs which have been opened through centuries and centuries, need considerable time, much endeavour and many prayers, to become, with God's help, closed up again.

But we think that those who undertook the initiative in this movement for the Unity of the Churches would have succeeded in much less time with regard to the agreement of the Churches if they had based their work on the following programme and principles, viz.:

(1) To unite the Churches on the principle of life and work, according to the Stockholm programme, 1925, and

(2) To seek as the first stage unity amongst those groups of Churches which are closest to each other.

We wish to express our desire that our Lord will shorten as much as possible the time required for the Unity of the Churches, and thus unite all under the roof of one Church, keeping the Unity of the Spirit in the bond of peace, that they may all be one, for the glory of our Father and of our Lord Jesus Christ our Saviour.

AN OFFICIAL ACCOUNT OF THE FOURTH ANGLO-CATHOLIC PILGRIMAGE, 1927.

By the Rev. G. Napier Whittingham, Hon. Secretary.

"His Holiness desires to send to the Fourth Anglo-Catholic Pilgrimage his warmest greetings, best wishes and His Blessing."

SUCH was the message received from his All-Holiness Basil III., Archbishop of New Rome and Œcumenical Patriarch on the eve of our departure. Throughout the pilgrimage we received much courtesy at the hands of the other Patriarchs and Archbishops of

the great Orthodox Church of the East. His Grace the Archbishop of Canterbury also wrote:— "I was very glad to see your pamphlet about the August pilgrimage to the East, and I know the careful arrangements you have made. Of course, I always desire that the highest blessing may attend endeavours of this kind, the object of which is beyond praise. The arrangements are not without difficulty and have elements of possible controversy, but I know that it is your earnest wish to avoid everything that could be prejudicial to the 'unity of the spirit in the bond of peace.'"

For the first time we had a contingent of American Catholics, including a Bishop and eight priests, and of these we made full use. The Lord Bishop of Lewes (Dr. Cook), greatly popular with all the pilgrims, was our President, and Dr. Ivins, Co-adjutor Bishop of Milwaukee, Vice-president. With us also there travelled, *incognito*, Mar Shimun, who was returning to his own people after his two and a half years in England.

At Alexandria our first business was to render homage to Meletios: Pope, Patriarch and Œcumenical Judge, and to receive his courteous welcome at the Liturgy celebrated in our honour. Other events in this city included a visit to the Armenian Church, and a special service at St. Mark's Anglican Church, at which the Orthodox Church was strongly represented. The Acting High Commissioner, Mr. Neville Henderson in state (representing Lord Lloyd) and General Sir Peter Strickland were also present.

In Syria.

We stayed at Alexandria for twenty-four hours, and then went on to Beirût where Major Codrington, liaison officer, is now trying to build an English Church for the little British community, and wants all the assistance he can get and also a priest who will at one and the same time be willing to work up the community and be on friendly terms with the Orthodox clergy. Thence we motored up steep hills to Heliopolis, that ancient Greek city lying in a high valley surrounded by mountains, known to-day as Baalbec or the city of Baal, *i.e.* the city of the Sun. Baalbec takes your breath away. Can there be anything more beautiful, outside Athens, than the noble and glorious temples spread before one's eyes? Sunrise next morning with its roseate hues on the Temples and the amazing background of Lebanon was a sight not easily forgotten, but we had to hurry away to join the main body of pilgrims who had slept at Damascus.

"So old is Damascus," says an ancient writer, "that no man's writing this side of India fails to mention it." Damascus remains essentially Oriental, and even the calamities that it suffered in 1926 do not seem to have affected it in this respect. In fact the ordinary

tourist visiting the city for the first time would hardly discover any damage whatsoever. Still it is shrouded in mystery, shutters are closed veiling unseen lives, its gardens are dream-places, and the whole atmosphere is fatalistic and romantic. The ancient city is divided into three parts: the native quarter, the Jewish quarter, and the Christian quarter. The Jewish quarter is situated near the Street called Straight, the greater part of which is still intact in spite of last year's bombardments. There is no hushed or quiet repose in the crowded Bazaars, but a perpetual activity together with an amazing mixture of types and clothing. There are Druses, Circassians, men in European suits surmounted by the inevitable *tarbush*, and girls in yellow or red frocks the latter probably imported from Manchester.

Damascus is not exactly a city for the ordinary sightseer, for there are not many celebrated things that "you must see at all cost." The Omayade Mosque is, architecturally, the most interesting feature—its spacious courtyard, the fountain for ablutions, and the Mosque itself, enormous and dignified, with a vast space of floor covered by a multitude of magnificent prayer carpets. In one part of the wall it is said that the head of John the Baptist lies. I wonder how many other religious edifices also claim this honour! In another part are Græco-Roman remains of a building which was once a heathen temple and later transformed into a Christian church under the patronage of St. John.

The Patriarch of Antioch—the Lord Gregorios, Patriarch of Antioch the Golden City of Asia and of Iberia, and Holder of the First Throne of St. Peter, to give to him his full title, has his seat in this city. Unfortunately, his Beatitude was lying in a sanatorium, so in his stead we were received by the Archbishop of Hauran, like the Patriarch a Syrian Orthodox. In the small and very simple church a short service of "Welcome to Pilgrims" was held, and after a short conversation with His Grace, and the distribution of photographs of the Patriarch, the Archbishop dismissed us with his blessing. This was the first occasion on which the whole body of pilgrims paid their respects to the well-beloved and greatly respected holder of the First Throne of St. Peter.

The Holy Land.

The next day we set foot once again in Jaffa and on the landing-stage said an "Our Father" of gratitude for the privilege of entering the Holy Land: then we climbed the steep steps to the Greek Convent above and in the little Greek Church the local Archimandrite welcomed us with prayers of thanksgiving.

Many of our English friends, including the Reverends Charles Steer, Harold Buxton and C. Bridgeman, boarded the ship as soon

as she anchored off Jaffa, and drove with us in motor cars to the Holy City. Before entering Jerusalem, however, we drove to Mt. Scopus, near the great Military Cemetery; all our pilgrims alighted, and with eyes fixed on Jerusalem, the Gradual Psalms were recited and our great thanksgivings were made.

Naturally the first visit was to the Church of the Holy Sepulchre where we were received by the Archbishop of the Jordan and Archimandrite Kyriakos who has now been appointed Guardian and Superior of the Holy Places. "Syon joyfully greets you," he said, "on this your fourth Pilgrimage. These pilgrimages serve more than anything else to bring closer together the two Sister Churches, the Orthodox and the Anglican." I might add *en passant* that these words were the key-note of every welcome offered to us on the occasion of our visits to the heads of the Eastern Churches.

As I have already been permitted to write full accounts in the *Christian East* of our doings in the Holy Land on the first three pilgrimages it is not necessary on this occasion to give more than a mere outline. Dr. MacInnes, Anglican Bishop in Jerusalem, gave a reception in our honour on the first evening of our visit and we enjoyed the cool tranquillity of the delightful garden where Mrs. MacInnes, our hostess, made us feel very much at home. Fr. Buxton planned the days for us and we were delighted to fall in with his arrangements, Fr. Bridgeman, who was overjoyed at finding so many of his compatriots, acted as an excellent cicerone on many occasions, and Fr. Steer, as Chaplain of the Cathedral, was, as usual, anxious to make our visit a real success, Needless to say that the privilege of being able to say Mass in the Chapel of Abraham was taken advantage of every day.

We brought with us a "Fiery Cross" which was laid on the Holy Sepulchre, on Calvary, and on the Silver Star which marks the place where the Babe of Bethlehem was born. This Cross has since been sent to Australia where it will be used at the first Anglo-Catholic Congress held in that country. At Bethlehem we found the Archbishop (Mgr. Gregorios) very seriously ill, but I am glad to be able to state that he has since completely recovered. We were received with great cordiality by His Beatitude the Patriarch of Jerusalem, Mgr. Damianos, by the Armenian and Syrian Patriarchs, and at Ain Karim by Archbishop Anastassy, who entertained a number of pilgrims to tea and read a long address of welcome which showed that His Grace was an earnest student of religious affairs in England.

On the Sunday spent in Jerusalem High Mass was sung at the Cathedral by members of the Staff: all the pilgrims and many residents in the Holy City were present. The Bishops of Jerusalem, Lewes, and Milwaukee attended in cope and mitre, and a brilliant

sermon was preached by the Bishop of Milwaukee. Archbishop Anastassy with his chaplain and the Armenian Archimandrite Cyril were also in the Sanctuary. On the same afternoon, in blazing sunshine, the pilgrims attended a solemn service of prayers for the departed in the newly consecrated cemetery on Mt. Scopus, where lie thousands of soldiers of the British Empire who fell in the Great War. The Bishop of Lewes conducted the service, and the High Commissioner, Lord Plumer, was present with his aide-de-camp and other members of the British community in Jerusalem. The position of the cemetery is as beautiful as could possibly be found, at the back, behind the little chapel is the wonderful view of the Jordan, with the Dead Sea and the Mountains of Moab beyond: in front one looks across Kedron to the Holy City. On the same evening the pilgrims made the devotional walk from the House of the last Supper to the Garden of Gethsemane. It was full moon: a short chapter, a prayer and *O Salutaris* outside the Cenaculum and silently the pilgrims walked across the Kedron to the Garden where, after a chapter of Scripture had been read, Fr. Hughson gave a meditation and many knelt in prayer on the holy ground.

THE CONDITION OF THE CHURCH OF THE HOLY SEPULCHRE.

Before leaving Jerusalem I should like to draw attention to the deplorable condition of the Church of the Holy Sepulchre, not owing to earthquakes, but to years of neglect. Probably there is no Church or Cathedral in Christendom of any importance that is so hopelessly shabby. The Church contains the most priceless relics of the Christian Religion, and yet because the three chief Religions concerned—Greek, Latin and Armenian—cannot agree, its walls are left to rot. It is a terrible scandal to the Holy City, and many pilgrims and visitors comment upon it. The most beautiful chapel of all, St. Helena, with its gorgeous fourth-century capitals, has a broken floor and its altars are in desolation; the same applies to many of the chapels. Thanks to that foolish relic of bitter quarrels, the *status quo*, renovation is, for the moment, an impossibility. There are thousands of Christians—Orthodox, Catholic, Anglican and Armenian, who would gladly help, were a lead given. England is the mandatory power, and England surely is strong enough to overcome even a *status quo* to put an end to such a deplorable scandal. Near by is the great Mohammedan Mosque, the Dome of the Rock. There is nothing squalid, no sign of decay in that building. In the Holy City Islam can present to-day its most sacred fane to all and sundry without fear of reproach. Christendom cannot—because Christendom takes it for granted, in obedience to this outward and visible sign of spiritual division, that nothing can be done for fear of disturbance between the three religions which reign supreme. The Church of the Holy Sepulchre, the most famous church in the whole world, enshrined within her the Holy

Tomb and Calvary, cries out in its desecration for help. Is there no Nehemiah in the Christian world to come to her assistance?

The Church at Sychar.

Pilgrims visited Nazareth and Tiberias in groups, as time in the Holy Land was short, and there were visits to be paid to the ancient Christian sites in the near East. On the last day in Palestine the Pilgrimage Committee, with the two Bishops, motored to Nazareth, passing some of the most interesting places mentioned in the Bible on their way, and resting awhile at Jacob's Well, where our Lord talked with the woman of Samaria, one of the most certain sites in Palestine, for all Christian, Jewish and Moslem traditions support it. The mouth of the well is cut out of one stone (now horribly disfigured by an ugly iron contrivance for drawing up water,) and is probably the well mouth. The depth of the well is eighty feet and the diameter nine feet. Over the well a Basilica is partially erected; it was begun before the War, but there has been no movement since to finish it. Some of us discussed this matter very fully amongst ourselves, as also with a Greek Archbishop, and we hope that in the near future Anglican and American Episcopalians may join together in completing the Orthodox church at Sychar as a practical sign of our sympathy towards the Orthodox in their time of trouble and also as an earnest sign of our desire for the Unity of the Churches.

The Metropolitan of Nazareth and Reunion.

And so on through Nablus, the ancient Shechem, which has suffered so much from the earthquakes in July, across the plain of Esdraelon, with Nain on the right, and on the left the slopes of Little Hermon with Endor, where Saul consulted the witch. Behind the slope we pass close to Mt. Tabor, and on the height of it catch a glimpse of the Franciscan Monastery and the Greek Church, and so up the steep hill to Nazareth, 1602 feet above sea-level. Here we entertain to dinner our old and revered friend Mgr. Kleopas, Metropolitan of Nazareth and of all Galilee, who tells us of the progress he is making in his Archdiocese and speaks very hopefully of reunion between the Orthodox Greek Church and its sister Church of England. As an instalment of that unity, shortly after our departure from the Holy Land, the foundation stone was laid of a little Orthodox church at Beisan the ancient Canaanite city Beth-shan. To the wall of this city King Saul's body and those of his sons were nailed by the Philistines till the men of Jabesh Gilead came and bore them away. Important discoveries of Egyptian, Roman and other remains have recently been made here. The building of this church is of special interest to Anglicans

in that it is not only being built partly with money from England and America, but at Archbishop Kleopas' wish the church will be placed at the disposal of the little Anglican community at Beisan. This is, indeed, a new and a very hopeful step towards Unity. The following inscription was written in Greek on a fine piece of thousand-year-old vellum from Jerusalem, and laid in a cavity beneath the foundation stone :—

" In the Name of the Holy Trinity, 1927, under George V., King of England, Coolidge, President of the United States of America, Lord Plumer, High Commissioner in Jerusalem; the Emir Adbullah, ruler of Transiordania, Damianos I., Patriarch of Jerusalem, and Rennie MacInnes, Bishop of the Anglican Church in Jerusalem, the foundation stone of the church of Saint John, the forerunner, and the great martyr George in Beisan, was laid by the Metropolitan of Nazareth Kleopas Kikilides and the Anglican Priest W. H. Stewart, for the love of Christ and the mutual support of the two holy Churches of God, Eastern and Anglican. Lord help us and stablish this holy house for ever and ever! Lord, help the benefactors among the Greeks and among the Americans and the Fourth Anglo-Catholic Pilgrimage! Beisan (Scythopolis). August 22, 1927."

The Earthquake of July 11th.

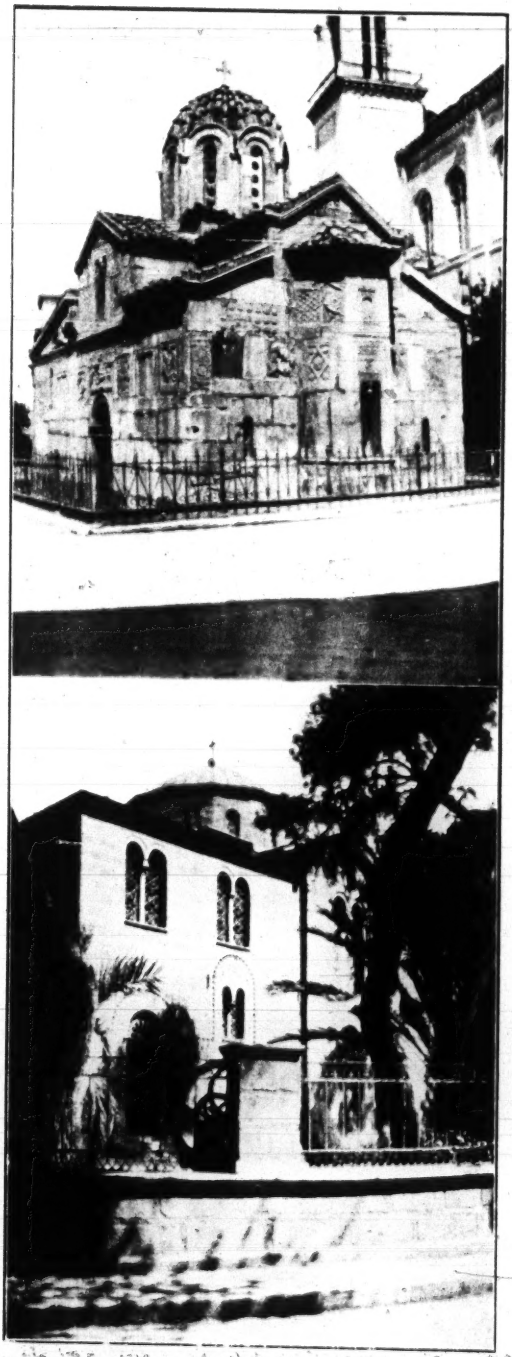
It may be of interest to give some first-hand information regarding the earthquake in July and the damage done to life and property. The American Colony's buildings in Ain Karim suffered badly, especially the clinic and the Child Welfare stations. The ridge of Mt. Scopus and the Mt. of Olives received severe shocks and practically all the buildings were damaged. That unsightly building on Mt. Scopus, built by the Ex-Kaiser as a hostel, and later used as the seat of the High Commissioner—for years the British Government has been paying a heavy rent for this terrible building—is so badly cracked that no one is allowed inside the grounds. Fortunately the High Commissioner and Lady Plumer were away at the time of the shock. Lord Plumer now has as his official residence a house on the Bethlehem Road. The Hebrew University is very badly damaged, and many private houses in its vicinity. The Russian Convent on the Mt. of Olives, the home of many Russian refugee nuns, has fared badly; at present the nuns are sleeping under the trees, fearing to return to their cracked homes. The Church of the Lord's Prayer and the Carmelite Convent have also been badly affected, while the Mosque and Minaret on the site of the Ascension fell, killing one man. The Church of the Holy Sepulchre has not suffered so much as was reported in the English Press, but the dome of the Greek Katholikon has been

condemned as unsafe and must be entirely rebuilt, and there are many lesser buildings connected with the Church which are undoubtedly unsafe. I hear that the government is undertaking the repairs of the Church of the Holy Sepulchre. What an opportunity to repair, renovate and " make all things new " throughout that gloomy edifice which enshrines such priceless wonders? At Bethlehem it would seem that the damage done was not great, and no lives were lost.

Among the towns of Palestine, Nablus (the ancient Shechem), has suffered most of all. There the building material was of soft lime-stone, the mortar poor, and the houses slender and often four storeys high, so houses fell very easily. It is said that the débris was over twenty feet high, very many lives were lost, and bodies not discovered for weeks. Business was paralysed and the survivors were starving. From all parts of Palestine came succour in the way of food and help of every kind. Christians, Jews and Arabs vied with each other to play the part of the good Samaritan. Seventy-five people were killed in Nablus alone, and over two hundred and fifty wounded. Nablus is a dirty and unhealthy city with a great deal of tuberculosis; the people very fanatical and the women are still shut up in their houses, one woman who came to the relieving station had not been out of her house for forty years. At Ludd, the ancient Lydda, there were forty killed and one hundred and twenty wounded, while four hundred and eighty-three houses are in complete ruin. The ancient Church of St. George at Lydda, whose tomb has been venerated for centuries, is uninjured except the Dome which is badly cracked, and the Greek Convent presents a terrible spectacle of desolation. Ramleh, close to Ludd, has also suffered badly, and food was rushed into both towns almost immediately after the catastrophe. Generally speaking, the old houses, and those built with arches and domes, have suffered most.

There is considerable increase in disease in all the towns and villages affected by the earthquake. The dust of the débris, the crowding into tents where they now live, and the exposure, all help to spread it. The children suffer most and can be seen with red inflamed eyes, sitting in the dust on the side of the roads. That most excellent institution, the Ophthalmic Hospital of the Knights of St. John, is doing splendid work, but naturally the need of funds is very great.

The earthquake seemed to affect places in very different ways. In one village nearly every house collapsed and in another, close by, only a few were injured. Nazareth and Cana are almost untouched, as also Jaffa and Haifa. A central Committee has been organised and a local committee in every town to try and collect funds to help repair what homes can be repaired, and arrange for the accommodation of the people before the winter. A wonderful



Top: St. Eleutherios (The Old Cathedral).
Bottom: St. Nicodemus (The Russian Church).

work is going on regardless of creed or race, and good may eventually come out of evil by bringing the suffering people and their helpers together. But funds are very badly needed to bring about a reform in housing conditions and a chance to practise the first principles of cleanliness. One cannot close this short summary of disturbances caused by the earthquakes without a word of praise for the American Colony in Jerusalem. Their work and organisation in the way of relief, and attention to the sufferers has been untiring, and the members of the Colony have set an inspiring example of self-sacrifice and Christian charity, and in all probability hundreds of children and adults owe their lives and recovery to their unceasing efforts throughout that dreadful disaster.

Constantinople.

We arrived at Constantinople late on Saturday afternoon and left early the following Monday.

There is less commerce even than when we were here two years ago, and the great and sinister Gulf of Smyrna into which we sailed two days before was equally deserted. The sun was setting when we arrived and presently from the nearest Minaret the Muezzin in clear and beautiful tones sounded his cry to all and sundry: "There is only one God, and Mohammed is his Prophet." Even the Muezzin is likely to join the ranks of the unemployed before long, for the Angora Government is becoming more and more anti-religious and the famous Friday processions to the Mosques are now relegated to past memories. No longer by any stretch of imagination could one call the streets of Constantinople picturesque, for there is now a general air of what might be called shabby-genteel. The *tarbush* exists no longer, the wearing of it is a criminal offence; and the women no longer have their faces covered. Men were wearing the old-fashioned straw boating-hat and the women covered their hair with any oddment they could find. This change has not improved the appearance of the people— at no time exactly attractive. Constantinople is crumbling, its only interest is that of past history, its only beauty the splendid Mosques which guard the Bosporus.

Mass was solemnly sung at 9.30 a.m. on Sunday morning at Christ Church (the Crimean Memorial Church) at the kind invitation of Canon Vallings (temporary chaplain) by the Bishop of Milwaukee. Archimandrite Dorotheos, chief Secretary of the Œcumenical Patriarchate, and the Bishop of the local Syrian church were present in the Chancel.

After Mass, while the majority of the pilgrims were taken to see the sights of Constantinople, the priest pilgrims, together with a few representatives of the laity, drove in their robes to the Phanar,

the residence and seat of the Patriarch. "Phanar" is the name of the district, the seat of the Patriarch having changed many times: it is situated in a poor and badly-paved quarter, round which a Greek Colony has grown, though sadly diminished since the troubles of the past years. The building is large and ugly, sorely in need of repair, and in appearance desolate and dreary. After the conquest of St. Sophia, its original home, the Patriarchate was removed to the Church of the Apostles, thence to St. Mary Pammakaristos, thence again to St. Mary Blanchernae, where once our Lady's Girdle was kept and venerated; thence again to St. Dimitri of the Phanar, and finally to its present habitation. We were welcomed by the Archimandrite Dorotheos and, after a short wait in the reception-room, were ushed into a small office-like room where His All-Holiness received us, for the Throne Room is now very rarely used.

The Patriarch, seated at his desk which was littered with papers and documents, received us very graciously, and at once the Bishop of Lewes read the official address from the pilgrims, to which His Holiness gave a kindly if somewhat cautious reply which was duly translated by Mr. Douglas Watson. He was very gratified by our visit and gave his blessing to the objects of the Pilgrimage, telling us also how thankful he was for the sympathy shown to him by the Churches of England and America, and above all for the continued support of the Primate of All England. Before we left he gave his blessing to each member of the deputation and to the Bishops a signed photograph of himself.

His All-Holiness Basil III. is a slight and wizened old man about 80 years old, but his mind is as clear as ever, his perception as keen, and his eyes seem to pierce right through you. We were not surprised to find him looking tired and worried, and we wondered how much longer it would be possible for him to retain the Œcumenical Throne in Constantinople. His last words to us were: "Pray for me."

One used to hear of the "Prisoner of the Vatican." If ever there was a prisoner, it is the "Prisoner of the Phanar."

The Glory of Athens.

A pleasant north wind drove us gently into the harbour of the Piræus, crowded with ships of all nations and teeming with commercial activity. We were late, and unfortunately the representatives of Mgr. Chrysostom, namely the Bishop of Stavropoulos, the Archimandrite Germanos, together with Mr. Stroud Read, Headmaster of Athens College, had been patiently waiting for over two hours on the quay. However, at long last they were able to board the ship, and, after the usual civilities, we crowded into

small boats as quickly as possible. We were late at the Cathedral and found the Liturgy in full progress, arriving at the moment of the Great Entrance. Truthfully I can say that never before in West or East have I witnessed a Liturgy celebrated with greater dignity and devotion and never before have I heard anywhere such glorious music, ethereal in its splendour and uplifting power, and rendered by the Rizareion Seminary choir—the Orthodox Solesmes. The Cathedral was already packed with Athenians, but place was given to the Pilgrims on their entrance. Mgr. Chrysostom, Archbishop of Athens and All Greece, was celebrant, and at the conclusion of the Liturgy he blessed the people with the *Sanctissimum*.

Before leaving the Cathedral the Bishop of Stavropoulos led us to the tomb of Gregory V., the saintly Patriarch who was murdered by the Turks on Easter Day, 1821, at the Phanar. After the crime the body was cast into the Bosphorus, where it was found later by some Jews who brought it to Athens. The Bishop told us that the canonization of this saint was the only official canonization by the Orthodox Church since the division of Eastern and Western Christendom.

After the magnificent ceremony at the Cathedral the pilgrims were taken to the Archbishop's Palace, where they were received by his Beatitude with much courtesy. In the evenir by the kindness of Sir Henry Lunn, the Bishop of Lewes ac as host, a dinner was given to His Beatitude Archbishop Chrysostom at the Palace Hotel, at which twenty-six were present, Anglican and Orthodox. The Archbishop was supported by the Bishops of Lewes, Milwaukee, Naxos and Stavropoulos, six Archimandrites and other members of His Grace's clergy, Mr. Stroud Read (Headmaster of Athens College), General Carleton Jones and other representative members of the Pilgrimage. One of the Athenians who was present wrote as follows:— "The aim of these pilgrimages is to make the personal acquaintance of the leaders of the Eastern Church, in order to promote the Union of the Churches. At this dinner the importance of such union was emphasized by both parties. Particular interest was created by the toast of His Beatitude the Archbishop who, in drinking the health of the pilgrims, said that these pilgrimages were building the bridge which eventually would fill in the gap between Western and Eastern Christendom. The Archbishop reminded those present of their connection with Athens through Theodore of Tarsus, who was made Archbishop of Canterbury during the seventh century and thus inaugurated a succession of English Archbishops of the English Church, whereas Theodore's predecessors had been Romans, and His Beatitude pointed out that this ought to make the pilgrims feel quite at home while in Greece."

L'Envoi.

The Bishop of Milwaukee sends me a cutting from "The Catholic Telegraph" of Cincinnati, a Roman Catholic paper, in which are published some remarks on this Pilgrimage by Monsignor Godric Kean, the English auxiliary Bishop to the Latin Patriarch of Jerusalem: "The demeanour of the Anglo-Catholic Pilgrims attracted our attention and demanded respect. They seemed to realize the sacredness and solemnity of the occasion. They showed an earnestness in prayer and gravity in the public worship of God which was edifying. This is the fourth Anglo-Catholic Pilgrimage to Palestine. One of the objects of these Pilgrimages is to strive for Christian Re-union. This is praiseworthy." Another American R.C. paper, "The Sunday Visitor," in recording the stone-laying of the new Orthodox Church at Beisan, referred to in this article, says, "This event marks a new development of the comity between the Anglican and the Eastern Orthodox Churches."

A feature of this Pilgrimage (as on former occasions) was the distribution of funds collected from the pilgrims to various good causes in the Holy Land amounting in all to £190, of which £51 was given to Archbishop Kleopas towards the building of the Church at Beisan. The total sum collected on the four pilgrimages amounts to £1,649 11s. 7d. viz. £699 9s. 0d. to the Orthodox Church in Jerusalem and the upkeep of the Holy Places, the Churches of Nazareth, Bethlehem and Damascus, £570 15s. 2d. to the Anglican Church in Jerusalem; £172 9s. 2d. to the Orthodox Russian Church for its upkeep and Refugees, £89 10s. 9d. to the Armenian Church and Refugees, besides many smaller sums and collections given to local Churches and Convents.

His Beatitude Mgr. Tourian, Armenian Patriarch in Jerusalem, in acknowledging the pilgrims' gift wrote as follows: "We would like to take this opportunity to express our profound gratitude to the Anglo-Catholics for the sincere sympathy and friendship which they have always shown to our Church. Their annual pilgrimage to the Holy Land and their visit to us has been a source of spiritual comfort to us, filling as they do the place of those of our unhappy people. We have alredy prayed that these pilgrimages may be everlasting sources of Christian inspiration and redoubled zeal to everyone of the pilgrims to the glory of our Lord and His Kingdom. We feel greatly indebted likewise to know that many of your members are assisting the Armenian Relief Fund in London. May our Blessed Lord shower His bountiful blessings upon them all and protect them and their families from all earthly calamities! Through the mercy of God our health has greatly improved and we are now able to attend to our duties."

The Pilgrimage Association is indebted to Monsieur Dionis du Séjour of the Massageries Maritimes, who did everything in his power to make this pilgrimage successful: to Sir Henry Lunn for his personal and generous solicitude in helping to keep the Pilgrimage up to its usual high level: to Mr. D. N. Tadros for his care in arranging the preliminary details, to Mr. C. C. Silley, a most courteous and pleasant conductor: to the Bishop, the Rev. Harold Buxton and all friends in Jerusalem for their kindly hospitality and arrangements for our stay in the Holy City, and on the Orthodox side, to the Archbishop of the Jordan, the Archmandrite Kyriakos, now Guardian of the Holy Places, Archbishop Anastassy, and Mgr. Kleopas, Metropolitan of Nazareth and Galilee, also to many others "whose names are legion." The next Pilgrimage to the Holy Land will set sail (Deo volente) on April 9th, 1929 and will spend at least ten days in the Holy City.

OLD CHURCHES OF ATHENS.

By Euphrosyne Kephala.

ON the north side of the Acropolis and on the very slopes of the Rock itself stood the old city of Athens, the city as it was in classic, Byzantine, mediæval and Turkish times. And in that city, which is part only of the city of Athens to-day, are to be found most of the little old churches of which this article speaks.

The little churches here illustrated all belong to the three periods in the history of Athens I have mentioned above. In those days Athens was a tiny walled-in city with but few inhabitants. It was, however, the seat of a bishop, and it is well, therefore, to begin, perhaps, with the old Cathedral, now dedicated to St. Eleutherios which stands side by side with the new Cathedral of the modern capital of Greece.

This truly exquisite little building of pure Byzantine architecture dates from the 11th century. It was, during the middle ages, the Metropolis of Athens. It was also a parish church, and had a burial ground attached in which one of the noble families of Athens, the Benizelos, were all buried. In its creamy-coloured walls of marble, which the sunlight of Athens has mellowed into a delicate honey-like hue, are embedded some curious pieces of classic sculpture which were used—as so often the case—for Christian churches after the pagan temples had been deserted by their worshippers.

Some of the sculptures are quite heraldic in design; others again have purely classical designs, such as draped figures and vases, and the frieze above the principal entrance consists of an ancient Greek calendar of festivals, with crosses added afterwards by the Christians. The inside is very dark and on the arches of the narthex are the faint traces of some old paintings. The two oldest surviving pictures are those of the Pantocrator (Almighty) in the central dome, and the Platytera (Virgin and Child) in the dome of the altar. Both these have been restored; but the restoration to my mind only seems to emphasize the aspect of the antiquity of the paintings; for they are very, very old, and very sad with the weight of the centuries upon them. . . . The soft purples and reds toned down and mellowed by centuries are slowly blending into a faded piece of painting, with all the same a pathetic beauty that haunts us when we are once more in the bright sunshine outside.

Although I said that the church dated from the 11th century, it was built from material of a very old Christian church erected in the 5th century of our era, as recorded in an old chronicle which tells us of the "most beautiful church of the Koimesis (Assumption) of the Holy Mother of God which the early Christians had built out of fair ready-sculptured marbles of the ancient Greeks."

Most of the really old Eikons have long since disappeared and it is impossible to say what treasures there were among them; there are still two fairly good Eikons belonging to the year 1703, as witnessed to by the date on them, of St. Dionysius, the Athenian Areopagites, and of St. Philotheé, standing respectively on the left and right of the entrance. Beside the church on the right is preserved a block of grey marble (7¼ft. long, 1ft. high, 2ft. broad) with an inscription on one end in late Greek characters, "This is the stone from Cana, of Galilee, where Jesus Christ, Our Lord, turned the water into wine." This stone, which was discovered in the ruins of a mediæval chapel at Elateia in Central Greece, is, perhaps, the actual stone seat seen by Antotinus of Piacenza at Cana.

This church, although known as the Church of St. Eleutherios since the days of the Greek revolution in 1821, was formally dedicated to the "Virgin who heard quickly" (γοργοεπήκοος) who granted quickly the prayers of the faithful, to those who asked a favour from Our Lady.

The next church of great antiquity is the little church situated at the bottom of Hermes Street, dedicated to the Virgin, and commonly called the Kapnikarea. It is built in the pure Byzantine style of the 11th century, and is one of the gems among the old churches of this period. The outside is unadorned except for a very

old painting of the Koimesis about the central door. The tiny chapel of St. Barbara which is joined on to the church is of later date, although in the same style of architecture.

The inside is a medley of arches, all showing the pictorial designs now somewhat faint in colour of the Byzantine artist; the stiff figures of saints and prophets stand out in relief when the eye gradually gets accustomed to the dim atmosphere. The dull gold of the aureoles round their head lights up the sombre shadows, which play in every corner of the building. The Eikonostasion is very dark, and the effect of the coloured lamps hanging in front of the Eikons is beyond description, symbolic of the whole character of the church with its austere mysticism and religious piety. The lights from the tiny wax candles make splashes of gold against it dark background of the Eikons. Tradition says that the church was built by the Empress Eudoxia in the 5th century, but the present building, at least, is not as old; it probably replaced the original church built by the pious Empress. The name Kapnikarea is thought to mean in now obsolete terms "The Grace-giver." Panagia Kapnikarea, and its festival is kept on November 21st, on the festival of the Εἰσοδεία τῆς Θεοτόκου (Presentation of the Theotokos).

One of the most beautiful and, at the same time, one of the oldest churches of Athens is one now used by the Russians to worship in. It has been considerably restored, having at certain periods come in for more than its share of the vicissitudes of fortune. It remains outside the city walls, and during the later Byzantine periods, the Frankish domination in the middle ages and the years of Turkish domination before the year 1778, it was actually abandoned in time and after remaining without parishioners, fell into ruin.

It apparently came in for a certain amount of damage at the bombardment by the Venetian Morosini of Athens in 1687, and during the Greek revolution in 1822, when the dome was damaged. Finally, in 1847, what was little more than a ruin was handed over to the Russian Government, and it was restored with the greatest care, so that to-day it is one of the best examples of Byzantine architecture to be seen. Although known as St. Nicodemus, being a corruption of "Licodemus," the name of the parish, the church is dedicated to the Holy Trinity, and there survive in it some wonderful old frescoes and Eikons, carefully preserved. There is a harmony in the beautiful colours mellowed by age, which fills the dim interior with a wonderful sense of peace as we meet the glance of the Evangelists and Angels looking down on us from Eikonostasion, domes and arches. The singing there at a Sunday service is particularly beautiful; it seems to reach us at times as if proceeding from the very vault of heaven itself in its ecstatic purity

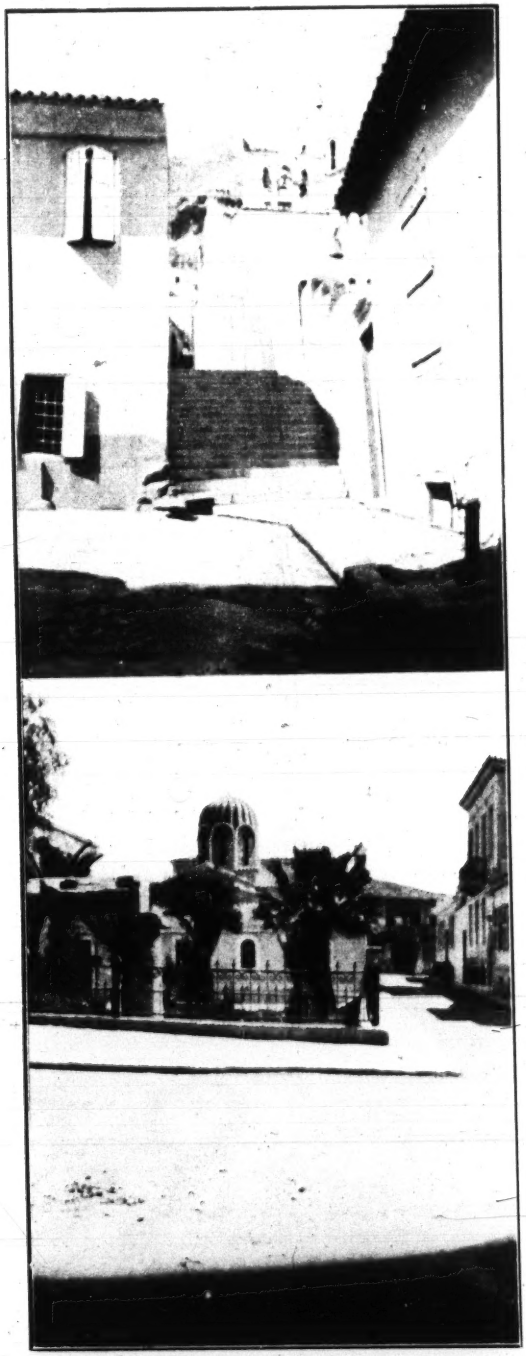
and sweetness, lingering among the vaulted arches and domes of the Sanctuary, like the song of the Angels in worship. . . .

One of the churches really built on the very rock itself of the Acropolis is that dedicated to St. Nicholas, and presumably built by one of the members of the *Rhangavas* family, as it is known—as are most of these little churches—by the surname of the builder of the church, St. Nicholas Rhangavas. The architecture of this church belongs to the 11th century, built on the ruins of an even earlier church.

Unfortunately, the church has been very much restored both outside and inside, and not by a good artist either. It has been whitewashed, and somewhat gaudily painted; but it is still a picturesque little building with a very interesting history, for it is undoubtedly connected with the Imperial family of Rhangavas, and there is a tradition that some branches of that family must have lived in the neighbourhood of the church—perhaps it was their private chapel—as the church apparently gave its name, St. Nicholas Rhangavas, to the whole adjoining parish. The steep cobblestoned flight of steps leading up to it were made many centuries ago; so were some of the houses and fragments of classical walls built in them. But what is, to my mind, the reward that awaits us after the steep climb is the most beautiful view in the world. The soft lines of " the billowy main " of the Attic mountains, blue and violet, and amethyst and grey; of the Sacred Way and the olive grove, all bathed in that imperishable light of Greece, of which there is no equal.

Situated on the northern to the southern side of the Acropolis in an open square not far from the elegant little monument of Lysicrates, is the Church of St. Katharine. It is a very old church and was originally dedicated to " St. Theodore at the Koundito," the latter name being that of the parish, by which the church was commonly called. In 1767, the church was given as a gift by the Council of Elders (who in those days watched over the property of the Church) to the Great Monastery of Mount Sinai as a Priory for the residence in Athens of the Fathers of that Monastery, and the church was redecorated to the memory of St. Katharine of Alexandria, whose honoured remains repose at the Monastery on Mount Sinai. This priory acquired large property round the church and was a powerful religious community of the day.

Although a great deal of restoration, both inside and out, has been done, the Byzantine rhythm of the building has not been lost. The little dome is still intact; the tiny windows, the graceful arches decorated with some charming figures of the saints and angels supporting the dome, are evident with traces of some of the more ancient wall paintings, still visible, though somewhat discoloured



Top: St. Nicholas, Rhangavas.
Bottom: St. Katharine.

by age. There is an atmosphere of centuries and generations of devotion in the quiet seclusion of this beautiful church. And there is something else, too, in the serene peace and radiant joy almost that one experiences at the service of Vespers before the Saint festival, as the Eikon of the Virgin martyr of Alexandria, wreathed in flowers, seems to proclaim the triumph of the Faith which superseded the older beliefs. For do you notice the columns and broken fragments of archititrave in the precincts of the church? of classical origin, surely, as testified by a large number of sculptured marbles of that period, used in the church, in addition to the inscription on the Holy Table itself, all of which takes us back to the days when another faith reigned supreme in Greece.

In conclusion, I would have liked to allude very briefly to the many, both old in years and beauty, historical churches of the old city of Athens, which are still interesting landmarks in her history, but space prevents me doing so now. The one whose photograph is given here is the tiny chapel known as "The Saviour" chapel is very old and dates from perhaps the sixth or seventh century. It is almost empty except for an old Eikon of the Transfiguration of Our Lord, which is all that is left of its former decoration. A few pious souls go in to pray and perchance to light a taper at the empty shrine. I doubt whether it is ever used for a service; but its quaint beauty and age make one stop and ponder over its history, and the magnificent view from up there. It is so old and brown and sad-looking, and it has been there for so long . . . in harmony with the ruins around it as being part of a great past.

Perhaps in some future number of this Magazine I will take up the thread of my narrative of the little old churches of Athens, and give to its readers a few moments more among those little gems of art.

ANGLICAN AND ORTHODOX IN THE EARLY SEVENTIES.

By S. C. Boys.

THIS article is an attempt to carry out the wishes of my husband, H. A. Boys, Chaplain at Patras from 1870 to 1875, and to put on record some account of the very friendly relations that existed between himself and the Bishops and Clergy of the Orthodox Church during those five years.

The materials for this are (1) a very carefully-kept Diary, which I read aloud to him during the last year of his life; (2) what I can remember of his comments as the various entries were read; (3) my own recollections of a two days' visit with him to Patras in 1906, and the welcome he received from the few who were left after 30 years.

Chief among these was his special friend Papa Costa, Priest at Patras from before 1870 till some years after 1906. He heard that my husband had come, and hastened to the hotel the first morning early. We got back from an early stroll round the town to be met by the landlord and told that Papa Costa was in our room. I shall never forget the hasty rush on the stairs, nor the sight of the two grey-bearded Priests hugging each other half-way up, the Englishman in his wide-awake, the Greek in his tall hat with the brim at the top, and the little plait of hair fastened up with a hairpin or two beneath it; nor the unintelligible (to me) conversation that followed, nor my husband's disgust at finding his Modern Greek so rusty that he could only understand, not express himself, at first. Papa Costa came to the station at 6 a.m. two days later to see us off, and still the two talked up to the very last minute, for my husband was becoming able to talk the language, and was eager to tell him about the beautiful Somerset church, of which he was then Rector.

There had not, I think, been an English Chaplain in Patras before, certainly not for a very long while. But there was in 1870 a growing colony of English Currant Merchants, several of them with young families growing up, who felt the need of their own Church, and who had asked Bishop Harris of Gibraltar to send them a Chaplain, they guaranteeing his salary, which was to be eked out by some paid teaching. He appointed my husband, a young man of 26 with delicate lungs, who went out in August, 1870, going by long sea, and stopping at Cephalonia and Zante, which were to be part of his parish. His first recorded meeting with the clergy of the Orthodox Church was the first morning at Patras, where he

found Bishop Harris staying with Mr. Wood, the leading Churchman of the English colony. Early on the morning after his arrival, the Archbishop of Patras, Papa Costa, and others of the Patras Clergy, came up to Aroi to pay their respects to the English Bishop, whom they already knew and loved, and to satisfy their curiosity about the new English Priest. They were delighted when he came into the room :—" He has a beard " passed from one to another ; and friendly relations began from that moment.

There was then no English church or cemetery in Patras, and the English services were at first held at the " Syllogus," which was a sort of Club, Currant Exchange, and Hostel combined, run by the German Merchants. These were mostly Lutherans, and they intended to attend the English church ; allowing their big room to be used, on Sundays only, for the services.

Only a month after his arrival Mr. Wood's son was killed by a fall out shooting, and his funeral service was held by the courtesy of the Archbishop in the Greek Cathedral Church of St. Andrew, the grave being also dug in that Churchyard. To quote the Diary :— " I was invited by the Greek Priest to robe behind the screen, and treated most kindly. Immense throng of Greeks. A lane made through them to admit the procession. As soon as I turned towards the church saying the sentences there was a rush and indescribable confusion ; I was hustled, and had to push my way through the crowd all the way up the Nave. Stood at the reading desk. Coffin deposited in the midst of the Chancel. Church crammed full of people, who were very quiet, *for Greeks*. Had to scramble out of church again through the throng, and was hustled all the way to the grave. Service completed in comparative silence. Followed by three orations from friends, two in Greek, one in English."

A little later came another funeral ; the child of an Englishman who had married a Greek. In this case by the mother's wish the Archbishop of Patras was asked to take a part in the service, and he most kindly consented. In the Diary we find :—" There was some difficulty about the coffin, and it finally went to St. Andrew's open. I was at the church very early, and saw the grave not yet ready. Received the corpse at the gate as before. Much less crowd than before, and at first more orderly. Service in church decent. Archbishop spoke very well from his throne. Disorder at grave afterwards most unseemly. They had been unable to find an entrance into the vault, and were hastily preparing a temporary grave, which was not completed when we got there. This was in a narrow space between a tomb and some wooden palings. Disgraceful struggling even to make room for coffin and myself ; eight men rolled together into a hole at the end of the tomb. The tomb

itself was completely covered with staring boys. The coffin was covered at the grave and the service completed."

There was naturally no Font at the Syllogus, and both at Patras and Zante the great portable brass Fonts used by the Greek Church in their semi-private Baptism of infants, were most willingly lent to the English Chaplain. Later, when the English church had been built, with a font big enough for baptisms by immersion, the Archbishop of Patras and several of his clergy were present at a double baptism, one by immersion and one by aspersion, of the children of two Lutheran members of the English congregation, one of whom had married a Greek. To quote the Diary again:—"Easter Day, 1875. Morning Service. Church crammed; singing went well, but four of our people away through illness. 14 Communicants. Sundry Greek Priests present, whom I sat in the Chancel till Celebration, then in vestry. Service over, arranged church for Baptism, and went over Greek Service; got water put in at 3.15. Archbishop came and sundry Priests at 3; whom I put first in my house, and then took to church. Agostino (his servant) had made a frame for the Sedile, which he covered with red cloth which I had got, and so had a good seat for the Archbishop. Baptism party remained down by the Font all the time by mistake. Second Lesson over, and church being crammed with Greeks. I got water just right, 92°, and reading in Greek, took first Franz Hamburger's child, and dipped it right in; a fat plump child, which had cried all the time but remained quite quiet in the water till I had done. Then took Schweitzer's child, which I sprinkled; this, quiet all the rest of the time, cried lustily in my arms. Whole service finished only at 4.40. Walked Archbishop round church gardens, and so let him go. Remembered when too late that I ought to have asked him to bless us."

Again, in July, 1874, soon after the consecration of the English church, the Diary records great help from Papa Costa in preparing the English Marriage Service for use between a Lutheran and a Greek. "Sunday, July 19. At 5 marriage took place; I read the English Service in Greek; part in Modern Greek from Papa Costa's book; and all Scriptural extracts from the Scriptures. Got through very fairly; Germans sang one hymn in German."

But the English Colony very soon felt the need of an English Church, and plans were set on foot for acquiring a site, and collecting funds. The Chaplain was very much impressed by the frequent shocks of earthquakes on the shores of the Gulf of Corinth, and the damage done by them to buildings of the prevailing pseudo-Classical style, while the old Byzantine churches with their small round-arched openings and vaulted roofs mostly escaped unharmed, and he was very insistent accordingly that a proper

architect should be employed. It took time to work the congregation up to the pitch of such an extravagance, but early in 1872 the plans sent in by Mr George Vialls, a young English architect, who had recently restored the church at Wing in Rutland, of which my husband's father was Rector, were accepted. These were for a little church, consisting of nave, chancel, and vestry, with a bell gable over the west end; early-English in style, with small lancet windows in the sides, a traceried window at the east end, and a rose window over three lancets at the west end. All the cut stone work was sent out from England, but the walls were built of local stone irregularly jointed, with neither horizontal nor vertical lines in the stonework, with the idea of stopping cracks due to earthquake shocks. I shall never forget his delight when in 1906 he found the little church intact, and that it had stood without a crack for 32 years, through several very bad earthquakes that had done serious damage to many other buildings.

Another difficulty was the Font. My husband was determined that all the points on which the Orthodox and Anglican Churches were at one should be emphasised, such as the eastward position, and the permissive use of Baptism by Immersion; but it was not quite easy to persuade the Church Committee to go to the expense of a Font large enough for this. However, with time and patience he carried his point, as is shown by the account of the two baptisms given above. The whole work of building the church aroused great interest among the Greek Clergy of Patras, and their congratulations were most cordial. The Diary gives the following account of its Consecration on May 10, 1874, by Bishop Sandford of Gibraltar, although it had been in use for Services from the previous Easter Day, April 5. Papa Costa and the Ierókomio were at that first service, as well as at the official Consecration. Indeed, it is noticeable throughout the whole Diary how the different Calendars in use by the two Churches made for mutual good feeling and understanding between their respective clergy; each was free on the great Festivals and Fasts to go to the other's Services.

" May 8, Friday. Service as usual, and then went up to Aroi (Mr. Wood's) to see Bishop. Took up Papa Costa with me. Stayed some time with Bishop, and then walked him down to the church, which he praised highly. We had a talk there about the eastward position. He did not order me to change, though he showed he wished it. We arranged to have the Confirmation on Saturday at 10.30, and Consecration on Sunday. He then went back to Aroi, and I home. In afternoon had Choir Practice and after service went up to Aroi for dinner. Whist afterwards, but Bishop did not play.

"May 9, Saturday. Arranged for Confirmation, which was at 10.30. Bishop stood in the Sanctuary all the time; I, in the reading desk, read the opening address, and there remained, and brought up the candidates. We had three hymns, and the Bishop gave two short addresses, one before, and one after, the "Laying on of Hands." There were not very many strangers and only one Greek Priest. After that I had the Bishop, Consul, Crowe, and Marshall all to lunch at 1, and was busy preparing "Petition of Consecration," etc., both on this and on previous day. Stayed at home after evening service, at which the Bishop was not present, as he had not been at any of the daily services.

"May 10, Sunday. Consecration Day. Up pretty early, got things all ready in church, and at 10 opened doors. Great numbers soon came in. Almost all of our own people were there, as also of Germans. Organist detained at the last moment, and a deputy played. Singing in consequence very poor. There was virtually neither bass nor tenor. Altos stronger than usual. Service opened with Bishop and self proceeding from Vestry door outside to porch, where we were met by Consul and Churchwardens and Mr. Wood. Consul read the Petition. Then Bishop and I walked up the church repeating alternately the verses of Psalm XXIV. Then I read the Bishop's answer, which he signed. Then Morning Prayer began. I had nailed red cloth round the Sedile, and put cushions, on which the Bishop sat. Of Greek Priests, the Ierokomio, the pro-Hegoumenoi of Takiarchi, and of another Monastery, and one other sat in chancel, some in nave at S.E. corner: others who came late in vestry, fourteen in all. I read the Service; we sang the Venite, Psalms, Te Deum, Jubilate, and three hymns. Bishop took Communion Service and preached. A good many Greeks stayed to witness the Communion, and all the Priests. Service over, the Ierokomio made a little speech to Bishop expressing his wish for Union and theirs. In afternoon prepared for Bishop certain papers and wrote to Hughes at Corfu. Bishop attended Evening Service. In evening dined at Wood's and came down at 9.30 to Crowe's, where we found steamer had come sooner than we expected, for there had been a heavy wind all day. I hurried up to my house and put a few things in a bag, and then down to Crowe's for tea, and at 10 Bishop, Crowe and I went off to steamer, which started at 11. Sat on deck till 12 talking with Bishop; it was, however, windy and ship was rolling. I had a second-class ticket; the steward, however, rigged me up a good bed on a sofa, and I slept well, though ship rolled very much off Cape Papas. Not so Bishop, who, in crowded first-class saloon, passed a wretched night."

There were the other parts of the Chaplaincy for the Bishop to visit and a Baptism, Confirmation, and First Communion were the reason for this Sunday-night start for Zante. There the Orthodox Bishop was quite as friendly as the Archbishop of Patras. So was the Archbishop of Athens, whither my husband was thrice summoned to take occasional duty in the absence of the Chaplain there on leave. The attitude of the whole Greek Church was then, as now, entirely cordial to the Anglican Communion; and I think they were pleasantly surprised at the affectionate respect shown by the young English Priest. This had been inspired by Bishop Christopher Wordsworth of Lincoln. Whenever the Diary records anything specially interesting there follows before long: "Wrote to the Bp. of Lincoln." There are from time to time notes of dealings with Father Antonio, the R.C. Priest; always entirely friendly and cordial, but with no suggestion of combination or co-operation in worship between either Roman and Orthodox, or Anglican and Roman.

A. AND E.C.A. NOTES

On October 12th the Association celebrated its sixty-third Anniversary, and this year the Service was held at the Greek Cathedral of St. Sophia, Bayswater, the authorities of which made us welcome with all their usual kindliness and courtesy. The Metropolitan of Thyatira celebrated the Divine Liturgy assisted by the Great Archimandrite and the other Greek clergy, and in the presence of the Metropolitan Evlogie who came over from Paris expressly for our Anniversary. Fr. Behr and the Proto-deacon Theokritov also took part in the Liturgy, the latter singing the Gospel in Slavonic from the pulpit. The admirable choir of St. Sophia's was at its best, and it is impossible to exaggerate the beauty of the Service which will remain in our minds as an inspiration, and be remembered with gratitude. After the Liturgy the Exarch addressed the people, in Greek, upon the ideals of Reunion.

A luncheon followed at the Coburg Court Hotel, at which Dr. Gore presided, and some thirty guests were present to entertain the Orthodox Prelates and clergy. Toasts were proposed and responded to, and all present were conscious of experiencing that sense of fellowship and unity about which the speeches were being made. The happy atmosphere was continued in the afternoon at Sion College, where tea was served and members of the Association

and their friends met and talked to each other and made purchases at the stall of Ikons and Crosses and other articles from Orthodox countries. At 5 o'clock the Annual business meeting took place, elections were held and the Secretary and Treasurer made their reports.

It was a crowded room which at 5.30 welcomed the Bishop of London, Anglican President of the Association, to preside over the Public Meeting. The respectful affection which the Bishop always inspires was the more evident from the fact that he had been indisposed and ran some risk to health by keeping his engagement that evening.

After the Chairman's opening words of welcome to the Greek and Russian Metropolitans, Dr. Waggett, S.S.J.E. addressed the meeting upon the strength of Orthodoxy and the glory of its *rôle* in history. He was followed by the Bishop of Guildford who struck a more sombre note and warned us that much work lay ahead before the goal of unity could be reached, the greatest difficulty being perhaps the diversities within the Anglican Community itself. The Metropolitan Germanos also made a brief speech and the Metropolitan Evlogie spoke some moving words upon the distressed condition of the Russian Church.

The Bishop of London moved the following resolution from the Chair :—

" That the Anglican and Eastern Churches Association desires to draw public attention to the persistent oppression of religion in Russia by the Soviet Government as evidenced by the retention of Article 121 of its Criminal Code, whereby the religious instruction of minors under 18 years of age is penalized as a criminal offence worthy of six months' hard labour; and by the continued imprisonment or internment in Siberia or elsewhere of Bishops and Clergy of the Russian Church.

The Association further expresses its warm admiration for the fidelity of the Russian clergy and laity to their Faith under cruel persecution and harsh repression and urges all English Christians to render them every moral and material support in their power."

The Resolution was carried unanimously, and the meeting was closed with the Bishop's blessing.

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